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THE SUBSTANCE OF A  
**SERMON**

DELIVERED IN THE OPEN AIR,

AT CUMBERLAND-BASIN, BRISTOL,

ON SUNDAY JULY 28, 1850,

BY

THE REV. NEWMAN HALL, B.A.,

ON OCCASION OF THE RECENT EXPLOSION  
OF THE "RED ROVER" STEAM-BOAT.

W. WHEREAT, 17, ST. MICHAEL'S HILL, BRISTOL.

LONDON : JOHN SNOW, 35, PATERNOSTER-ROW.

1850.

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# A SERMON,

ETC.

“MAN GIVETH UP THE GHOST, AND WHERE IS HE?”

JOB XIV. 10.

WHERE are they who, a week ago, were as full of life as we are? Some were returning from visiting their friends at a distance—others were expected by their friends here—others had been spending a happy evening in yonder lovely woods and valleys. Little did they think how near they were to an eternal world! Where are they? The friends they had quitted ask, “Where are they?” Those who in vain expected them inquire, “Where are they?” The crowds who eagerly rushed together at this point when the dismal tidings spread, anxious for the safety of parent, partner, child, ask, “Where are they?” That working man who, in the morning, went forth to his labour rejoicing in the love of a wife and four children, O, with what anguish he rushes hither, exclaiming, “Where are they?” “In the midst of life we are in death.” What event more certain, yet how successfully do men strive to banish it from their minds. God is always teaching us the solemn lesson of our mortality, but we give little heed to it except when some such startling event as this strikes with irresistible appeal on our attention.

How important the inquiry of the text, “Man giveth up the ghost, and where is he?” He is *somewhere*. Man is not entirely body. Look at him, with all his faculties, his intellect, his conscience, his emotions, his will; look, now, at yonder mangled *mass of flesh and bones*! Is it the same? Is that a man? It is but the corpse—the shell—the house.

the man has fled from it. We are conscious we are soul as well as body. Why should the one perish when the other dies? Not an atom in God's universe perishes. Not an atom existed in the days of Adam which does not exist still. Why should the soul, the noblest creature of God, be the only thing which perishes? Our faculties, never fully developed in this life—our idea of and desire for continued existence—God's moral government—the common consent of mankind—unite, with the clear declarations of the Bible, in assuring us that man does not cease to be at death. All who have ever lived on the world are *somewhere*. Those who lived in the days of Noah, and who were swept away in the flood—the multitudes who piled the pyramids, as well as the monarchs whose mummies rest in their catacombs—the poor and the unknown, as well as the statesman and the orator and the warrior; not only he whose career was as a blazing meteor gazed at by all, but he who descended into the rapid stream of time as noiselessly and unobserved as the snow-flake or the drop of rain—the men of past generations who paced the streets of your ancient city—who built those antique houses which look down upon the passer-by from their curious gables, and tell him of bygone days—those of your friends and relations who have died—Ah! they all live still! “Man giveth up the ghost and WHERE is he?” **SOMEWHERE!**

But where? In the future world there are but two grand departments—The place of holiness, and, consequently, of happiness; and the place of sin, and, consequently, of misery. To determine to which place the dead have gone, we must know what was the character of the dead here. As there are but two places, so there are but two characters, the righteous and the wicked. But are not all men sinners? Undoubtedly; and “If we say we have no sin, we deceive ourselves, and the truth is not in us.” But some are saved sinners, and others unsaved. But does God save only a few? On the contrary, “God is the saviour of all men.” “As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wickedness and live.” “God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have *everlasting* life.” There is not a man, woman, or child in *this vast multitude* whom God does not love. I say to each

of you, "God loves you, Christ died for you, he wishes to save you." Why, then, are not all men saved? Because many *refuse* to be saved. Suppose, when the boats put off to rescue the drowning passengers last Monday, some of them had refused to get into those boats, would they not have perished? Why? Not because there was no help, but because they rejected it. So, though there is salvation for all sinners, many neglect it. O, how wonderful that sinners should refuse such a gift! I remember an illustration used by a good man to this effect: a condemned prisoner, who is to die next morning, is visited by a man who says, "Here is the title to an estate!" "Oh," said the poor man, "don't trifle with me, I must die to-morrow!" Another entered saying, "The king has sent you his coronation robe." "Take it away; you mock me, what use is it to me if I'm to die to-morrow?" A third enters with "Here's a pardon for you!" "O, show it me—show it me—is it, indeed, the king's own signature and seal? Long live the king. God save the king." Ah, my hearers, how differently many of you act. You are prisoners, sentenced to death, and you love the wealth, and the finery, and the vanities of the world; but when Jesus enters your dungeon, and says, "Poor prisoner, here is a free pardon for you, obtained by my own blood," you take no notice of him!

The two classes of men are those who accept the salvation of Christ, and those who refuse it. And if we know to which class a man belongs in this world, we know to what place he goes in the next. If he was a Christian, and you ask, "Where is he?" I reply, he is gone to that glorious country of which this beautiful sky above us is so imperfect a type—that happy land where all sin, and sorrow, and death are for ever unknown—that world of which we cannot expect too much! Who is not often disappointed here? But no one will be disappointed in Heaven. Let your ideas of it be increased ten thousand fold, and when you get there you will say the half was never told you! He is in that world where he so often wished to be, where he is perfectly holy, where he is for ever with Christ. He is where he shall remain! The fear of losing it takes away much from every enjoyment here. Our health, our homes, our friends—all *must be parted from*, but over every enjoyment

in Heaven the words are written "For ever!" And this is offered to all men, the poor as well as the rich! I lately heard of a gentleman visiting a Union Poorhouse, and expressing his pity for an old pauper, who, taking off his hat, said, with a sparkling eye, "Sir, I am the son of a King; I am a child of God, and when I die angels will carry me direct from this poorhouse to the palace of Heaven!" Blessed Gospel that can thus make the poorhouse, or the humblest hovel, radiant with the glories of the celestial world! And such a hope as this was enjoyed, as I am informed in the note which has just been put into my hand, by one of the sufferers in the recent calamity. A few months ago she was visited in her illness by a devoted Minister of the Established Church, whose counsels and prayers were instrumental, through the Divine blessing, in leading her as a penitent to the Sinner's Friend. She did not act as some of you have done. You despised religion till you were ill, and you remember how anxious you then were that a minister should be sent for to pray with you—you thought religion *then* a very important thing, and resolved how very pious you would be if you recovered, but now you know you are just as careless about religion as ever. But it was not so with this poor woman. She gave evidence of being truly converted. She loved the House of God, the Bible, prayer, and her life was consistent with her profession. Her children, too, I am told, gave their Teachers in the National School reason to hope they were walking in their mother's steps, "patterns of cleanliness and good conduct—always decent, though possessed of but one frock each." O ye, who are poor in this world, ye may become rich in faith and heirs of the kingdom! Tho' you may have but one frock or one coat, Christ will give you a robe which will never wear out, and the whiteness of which nothing shall ever soil! With reference to such, how delightful the answer to the question, "Man giveth up the ghost, and where is he?"

But if a man rejects the salvation of Christ in this world, when he giveth up the ghost, where is *he*? Where can he be, but in the world of woe? He has neglected the only way of escape, and destruction is sure. "How can we escape if we neglect so great salvation?" Sin destroys us, not religion. The Gospel is a remedy—and, if we reject it, the *disease it was sent to cure* kills us. The sinner who goes to

Hell has no one to blame but himself. He does not wish to be saved in the only way God is willing to save him! Is this not true? Do not many of you love your sins? One won't give up his drink, another his uncleanness, another his Sabbath-breaking. But if you abstain from such sins, you know you won't earnestly seek after true religion—you neglect God's book—you do not pray—it is too much trouble to be religious. Whom can such a man blame for his ruin but himself? Besides, he is not fit for Heaven. Don't you feel this book a dry book, prayer a task, and the Sabbath, if spent religiously, tedious? Are you not glad to get away from the company of religious people? Now, if you dislike these things here, how could you enjoy Heaven, where the people are all holy, always doing and saying holy things—where it is always Sabbath, and where the chief delight is in worshipping, resembling, and obeying God? You feel you would not be happy there. God is a God of order. He will put people in the places they are fit for. He will take none to Heaven who cannot enjoy it. The only place you are fit for is where God is absent and sin reigns. That is Hell. No Sabbath dawns there!—no psalms are sung there!—no religious conversation is heard there! There are “vessels of wrath fitted for destruction”—fitted, suitable, not fitted by God, but by themselves. Every act of sin makes a man more fit for Hell. When a wicked man dies, therefore, he goes to the place he has prepared himself for; and there he also must remain. The Bible holds out no hope for the man who dies an impenitent sinner. His fate is fixed for ever!

The text will one day be asked of us. As I look round on several thousands of persons, how affecting is the thought that in a few years we shall all have ourselves experienced what it is to die! Our friends will look at our lifeless bodies, and, as they stand at our open graves, what reply will be suitable to the question, “Man giveth up the Ghost, and where is he?” Let us ask another, whither we are going *now*? Are we in the broad or in the narrow way? Are we trusting in the Saviour, or are we indifferent to Him? Should we go on in our present course, it is easy to say what will be the true reply to the text!

Let us revert to the recent calamity. Who does not feel that it *might have happened* to himself? The preacher,

three days before the explosion, was in the same vessel. Most of you have, or might have, travelled by it. Suppose, then, we had last Monday, without warning, been hurried out of this world! where should we have been now? Don't say, "O, I *hope* all would have been right." On such a solemn matter we should have more than uncertainty. If you were embarking in a vessel which you were told was on fire below, would you be content with *hoping* all was right? Is not a tradesman anxious to *know* if his business is succeeding? Is he content with a *hope* that he shall not be ruined? We may *know*, and *ought* to know, what our condition would be in the eternal world. How does the case stand between your soul and Christ? Mourning over your sins, do you thankfully rely on Him for salvation? Do you love him? Is it your delight to serve him? Are you anxious to avoid everything that would grieve him? If *not*, but if you love the world and love your sins, you may be sure that had *you* thus been hurried hence you would now have been in Hell! But, on the contrary, if you are trusting in Jesus, sudden death would only take you at once to his arms: for he has said of all who believe in Him, "They shall never perish."

Let none fall into the error of the Jews, who imagined that calamities were proofs of great guilt. Jesus directed their thoughts to themselves, saying, "Those eighteen on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all who dwelt in Jerusalem because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish." Let us bring the event to bear on ourselves, and not presume to judge others. Unless *we* repent—unless we mourn over and turn from our sins, though we were not killed by that explosion, we shall all perish far more terribly at the judgment of the last great day.

Listen to another text which the recent event strikingly illustrates, "There is but a step between me and death." That fatal step along the plank from the quay! May not some of us be equally near? Who knows what an hour may bring forth? Who, when he lies down to rest, is sure he will not awake in eternity? Who that begins the day in this *world is sure he will not close it in the next?* But if

there is only a step betwixt us and death, there is but a step betwixt us and Heaven—or betwixt us and Hell. How should such a thought impress our minds and influence our conduct! Christian, there may be but a step betwixt thee and heaven! If, then, ere evening darkens, thou mayest be with angels and with Christ, shall the world allure thee—temptations prevail against thee—sorrows crush thee? Sinner, there may be but a step betwixt thee and Hell! While still uttering the oath—while still executing the act of vice—while still keeping Jesus waiting as he knocks at the door of thy heart for entrance, thou mayest be hurried thither! O, sinner! canst thou sleep, be merry, know a moment's peace, with the conviction that there may be but a step betwixt thee and damnation?

“One shall be taken and another left!” A father, with two children, goes on board, but steps back because the boat is crowded. A young man has his foot on the plank, but runs back to see a diver plunge. A musician leaves his harp on the deck while he steps on shore to look for his little boy. The next moment the boiler bursts! Are any of these now present? And will you disregard God's solemn warning? It may be the last you shall ever have!

“Be ye also ready, for at such an hour as ye think not, the Son of Man cometh.” Ah, how many when they think not, are summoned to their account! How little the deceased sufferers thought the Son of Man was so near! How little any of us know the day of our death! The young think not they will die till they are old, the healthy till they are sick; yet how many of the young and the healthy die! Multitudes put off repentance till the close of life. Working men, if you had something to do requiring special exertion or skill, would you, if you wished to do it well, put it off till evening, when the light was dim, and you were wearied? Would you not secure the morning light, when your hand was steady and your arm unwearied with toil? Yet men delay conversion, the most important and the most difficult work of their life, to sickness or old age, when their faculties are weakened, and their minds either distracted with pain or apathetic with disease! Men of business, would you leave your shops and warehouses insecure to run after some pleasure, or go out on *a holiday excursion when, by staying at home, you could*



secure a good bargain and fill your coffers with gain? O, for the same common sense to be exercised in reference to the soul! Will you run the risk of its destruction for the sake of a few fleeting vanities? When you can secure an everlasting inheritance in Heaven, will you hesitate, and trifle, and delay? When, the next hour, the chance may be gone for ever, will you neglect the present? That period of preparation you expect sickness to afford you may be denied to you as it was to the recent sufferers. "At such an hour as ye think not!" Listen, then, to the voice from Heaven, "Now is the accepted time, now is the day of salvation."

What excitement has been occasioned by the recent catastrophe! Is it surprising? Fourteen persons suddenly hurried out of life! But what is the loss of fourteen lives to the ruin of one immortal soul! Yet how indifferent are we to *this*! "What, my brethren," said the greatest of pulpit orators, who for many years preached in your city, "What, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realise the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness: to cover the ocean with mourning, and the heavens with sackcloth? Or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

Impenitent sinner! of that catastrophe you are in danger! You may be insensible to the peril, yet it is not the less certain! The place on which you stand is like the edge of yonder frowning crags of Clifton! They frown below—but they smile above. The edge, how gently it slopes! It does not reveal its danger! The turf, so enticing in its verdant smoothness, but O, how slippery, how perilous! Sinner, you walk along the edge of Hell; and you say, "O, there's room enough between it and me—there is space for repentance—peril is remote;" but yet what multitudes fall over and perish! Where it but one in the course of years who *perishes, as yonder*, there would be cause for alarm; but in *this case how few* who walk along the edge escape destruc-

tion ! Yet not without many a warning—many an entreaty ! God in Christ rushes between you and destruction, saying, “Turn ye, turn ye, why will ye die !”

I see before me vessels from all parts of the world. My hearers, we are all on board some vessel, bound for eternity. When you go a voyage you would wish to sail in a safe ship. Now, some of you are in the ship of sin. Do you think it safe ? It may be pleasant—it may be gilded—but is it *safe* ? Would you have travelled by the *Red Rover* steam-boat if certain it would blow up ? The ship of sin will inevitably blow up ! And all who sail in it will sink to hell, not one shall escape. Some are on board the ship of the *world*. You love its follies, though you know that “If any man love the world the love of the Father is not in Him.” You may say, “O, how merry we are on board this ship !” You may laugh at “the saints,” and call them fools, for not sailing with you. They are too wise. They have better pleasures elsewhere, and they know your boiler will burst, your ship will sink, and all on board will perish. “What shall it profit a man if he gain the whole world and lose his soul ?” Some are sailing in the ship “Self-righteousness.” You say you have done no harm, pay your way, try your best, and expect God’s mercy. The only way to heaven is by Jesus Christ, “Neither is there salvation in any other.” If we obtain it, it must be as a gift, for we can never deserve it. If we neglect Christ we neglect God’s mercy ; and how can we then expect anything from what we reject ? No ! The ship of self-righteousness also will explode. All who sail under such colours will perish ! They will never reach the country which all profess to desire. They may go forth with flying colours and snow-white canvass, while music and shouts of joy resound from their decks, but like many a gallant barque which has left these docks, but has never reached her destination, they will “sink like lead in the mighty waters” of eternity. There is one vessel, and only one which will never explode and never sink. Its name, SALVATION—its commander JESUS ! Sinner, come on board this ship ! There is room for us all and millions besides ! There is no passage-money to pay—the chief of sinners are welcome ! We may go on board at once, without preparation, just as we are ! *We need not fear a shipwreck ! There are many shoals, and*

many rocks, but our Captain will steer us safely through. Many tempests will rage around us and the waves of trouble wildly toss themselves, but this good ship will gallantly ride the tempest, and bring all on board safely to their heavenly home !

A depraved man, passing the door of a cottage where a sailor lay dying, heard him repeat several times—

“I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all.”

The words impressed his mind, he pondered them again and again ; light dawned upon his soul, he found the same Saviour who had cheered the dying sailor; he became a new creature, and when, on applying to become a member of a Christian church, he was asked respecting his religious experience, all he could say was this—

“I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all.”

He had taken his passage on board the vessel of Salvation ! He had committed his soul to the keeping of his Saviour ! That Saviour invites you, my hearers. Come to him ! Come at once ! Keep not so kind a friend waiting ! With all your sins, all your sorrows, all your fears, come. Have you been bereaved by the late calamity ? Come to the Saviour ! He will be better to you than husband or wife, father or mother, son or daughter. “He is a friend who sticketh closer than a brother !” He never changes, and he never dies !

“Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore,  
Jesus ready stands to save you,  
Full of pity, joined with power.  
He is able, He is willing,  
Doubt no more.”

DISSENT AND THE PAPAL BULL,  
NO INTOLERANCE:

A RESPONSE TO THE CRY OF

“NO POPERY.”

BY NEWMAN HALL, B.A.



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SERMON.

*Introduction of a Discourse delivered on Sunday Evening, November 10, 1850, in the Congregational Church, Albion Street, Hull, from 1 Tim. ii. 5,—“There is one Mediator between God and men, the man Christ Jesus.”*

THE appointment, by the Pope, of a Cardinal-Archbishop of Westminster, and the parcelling out of England into dioceses, has fully roused what is termed the Protestant spirit of the nation. Hence, not only from thousands of pulpits is the warning voice uplifted, but even our newspaper press, and that portion of it, moreover, which is not generally remarkable for a pure and earnest zeal for religion, thunders forth its anathemas against the Vatican, calling on Englishmen sternly to resent the insult put upon their altars, and vigilantly to guard against the still greater perils by which they may be threatened from the City of the Seven Hills. And, while the harsh sounds of controversy, conducted not always with the gentleness of charity and the majesty of truth, grate painfully on the ear, there is many a humble and sincere lover of the pure Gospel of Christ sighing deeply, though secretly, on account of the imminent

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peril to which the truth as it is in Jesus seems at the present crisis to be exposed.

This act of the Romish Church may be regarded politically, religiously, or ecclesiastically. What is to be dreaded from it *politically*? We are told that a foreign potentate is to exercise authority in a country which only recognizes its own Sovereign, and its own laws. But is this authority political? Will Dr. Wiseman as Cardinal be acknowledged in English law? Will he possess the slightest power over the persons or estates of Englishmen? He is a Cardinal, but only to those who choose so to regard him. Not one liberty of Englishmen is touched. Has he influence over property? Only as men voluntarily permit him to have it, just as the Treasurers or Committees of our great Religious Societies. Before a court of justice, the Cardinal is simply Nicholas Wiseman, possessing the same rights as his neighbours, just as he had before this appointment, and nothing more. Other foreign princes have resided in England, not deriving their honours from England's Sovereign; but as the recognition of those honours was only a matter of courtesy, and never could be claimed as a right, or as entitling to any privileges above those of every other subject, it was never thought that a political aggression had been made. Neither is it so in the present case. If Cardinal Wiseman could institute ecclesiastical courts, whose decisions should be enforced by the magistrate, and could he levy tithes and Church-rates, and vote in Parliament by virtue of his ecclesiastical dignity, our liberties would indeed be invaded. But I am at a loss to comprehend how they are now in the slightest degree trenching upon.

But the prevalent fears may arise from the *religious* aspect of the appointment. We are, it is supposed, in greater danger from the inroad of Popish errors; as if outward show and assumption were the strength of a principle, not its lodgment in the hearts of men. Will more converts be made by the present system than by the former? Will Dr. Wiseman the Cardinal make more proselytes than Dr. Wiseman the Vicar-Apostolic? Will the glitter of the scarlet hat convince the intellect and influence the faith?

Some short time ago, an English Episcopal Bishop of Jerusalem was consecrated, and sent to the Holy City ; and some zealous but weak-minded Christians exulted, as if some great thing were done for the extension of the Redeemer's kingdom. All that was really done was the sending out of a Missionary ; perhaps less likely to do good from his very dignity, as possibly tending, through the infirmity of human nature, to render him less humble and laborious. Besides which, would not a Christian teacher, invested with lordly dignity, and claiming spiritual authority over the district, be more likely to stir up envy and opposition among those he went to convert, than had he gone forth simply as a Christian Missionary, claiming no authority, expecting no homage, but simply seeking to proclaim the Gospel of that meek and humble Redeemer, who, without that city's gate, offered himself as a sacrifice for the sins of the world? Had Mohammedanism, had Judaism, anything to fear from the mere fact of that Missionary going forth as a Lord Bishop of the diocese of Jerusalem? Obviously not ; and the fact, that there are not fifty persons in that city who acknowledge his spiritual authority, proves that, however the worldly dignity of the Church was flattered, just nothing was gained to Christianity: for there were Missionaries and Christians at Jerusalem before the Bishop was appointed ; and whatever good he may himself have done, this surely could not have been much diminished had he been without his episcopal title. The same view should be taken of this Papal appointment. It may open the eyes of some Protestants who were indifferent to the progress of Catholic error,—it may show what encouragement the teachings of Oxford have given to the counsels of Rome ; but surely it is not calculated in itself to convince the people of this country that they are to pray to the Virgin, or say masses for the dead,—that they are to seek absolution from the priest, or, relinquishing their Bibles, bow to the authority of the Church and the Pope. The appointment may *indicate* that Romanism is on the increase ; but the appointment itself has little to occasion alarm, viewed either politically or religiously.

But it may be regarded *ecclesiastically*. Spiritual authority is claimed over certain territorial districts. Over these same districts another sect already assumes an exclusive authority. Is there not a Bishop of London? No wonder, then, he is indignant at a rival Archbishop of Westminster. Here are two rival sects marking out the kingdom, and assuming over it spiritual supervision. Their pretensions clash. Warfare is waged between the parties. But to neither party do they belong who acknowledge no authority in religion but the Bible, and no supremacy in the Church but that of Christ. There would not have been so much surprise expressed in certain quarters, had the meaning of that text been well understood, "Whatsoever ye would that men should do to you, do ye even so to them." Do not the Scotch nation repudiate Prelacy; and yet are there not Bishops claiming spiritual authority over districts, the inhabitants of which are almost entirely Presbyterians? Is not Ireland Catholic? and yet Protestant Bishops not merely claim authority over, but draw large revenues from provinces in which scarcely a Protestant is to be found. Are not Bishops continually appointed to Colonies, where only a small proportion of the people are Episcopalians? A Bishop recently was sent to the Cape of Good Hope, where our Missionaries had laboured many years before; and where, to say nothing of the Mohammedans, nine persons out of ten belong to other communions. If it be wrong that Catholic Bishops should be appointed over Protestant England, is it not wrong that Protestant Bishops should be appointed in Catholic Ireland, Presbyterian Scotland, and Nonconformist Colonies? But if it be not wrong that these should be appointed, and most of them be supported by revenues drawn from national resources and public taxes, how much less wrong that Catholic Bishops should be appointed, who are supported solely by the voluntary contributions of their own adherents? Why should we be aggrieved by the appointment of a Bishop of Beverley, having been familiarized to the principle by the appointment of an Archbishop of *York*?

Let those who claim what we deem an unscriptural authority—the authority of man in the domain of conscience—fight out the battle of their rival pretensions; but let not those be betrayed into a mere partizanship warfare who repudiate the one authority equally with the other, and regard the assumption of spiritual jurisdiction, whether by Papist or Protestant, equally contrary to the Word of God, though most to be dreaded and guarded against when allied to the civil power, and able, therefore, to enforce its claims and levy its exactions by aid of the sword of the magistrate. Let our political liberty be invaded; and Nonconformists are ever the foremost to defend their dearest rights as Britons. Let the truth of religion be assailed; and Nonconformists never have been, and never will be, backward in contending earnestly for the faith once delivered to the saints. But when rival parties contend respecting their supremacy over the souls of men, we will stand far aloof from either camp, proclaiming the sole supremacy of the Word of God; denying the right of either Kings, Parliaments, Popes, or Prelates to dictate to men's consciences; labouring for that separation between secular government and Christ's Church. This will be the best security for religious liberty, by depriving all parties of any power to commit injustice; and inviting all to rally round the banner on which is inscribed the motto—little understood, long despised, but which even statesmen will one day see as essential to extricate them from ever-increasing difficulties, just as many earnest Christians see it to be necessary for the purity and extension of the Church itself,—“My kingdom is not of this world.” It is my earnest hope that Nonconformists may not be betrayed by Papal impertinence into that exhibition of fear which is now making Catholics exult, as indicating that the Protestant cause must be weaker than even they had hoped, if it can be in danger from such a cause; that they may join in no bigoted outcry, which could do Popery no harm, but might injure the common cause of liberty; and that they may prove their love for the truth, not by bitter controversial railings, still less by those effigy burnings, which would much better harmonize with the



spirit and history of the system they condemn, than of that Gospel of liberty and love for which they contend, but by a more earnest advocacy of those grand evangelical truths which may be summed up in the words of our text, "There is one God, and one Mediator between God and men, the man Christ Jesus."

From these remarks, no one who knows me, or is accustomed to attend my ministry in this church, will suspect me of any leanings to Popery. I seldom refer to it directly, being increasingly convinced that controversial sermons are seldom profitable; that the best method of counteracting error is by exhibiting truth; and that the surest safeguard against Romanism is to be found in a faithful adherence to, and earnest advocacy of, the grand distinguishing doctrines of the New Testament. I shall pursue the same course to-night. I shall not join in the "No Popery" cry. Neither shall I, by avoiding the subject altogether, give occasion to any suspicion of indifference; but I shall endeavour to exhibit and enforce a great truth, which is opposed to the spirit of Popery under whatever form. It is not this impertinence of a Pope or Cardinal which should give us alarm; but the stealthy growth of Popish principles under a Protestant garb, and in the Protestant camp. In a sermon recently preached by a Presbyterian divine before the Queen, the religion of God was discriminated from that of the Priest. Now, whether taught at Oxford or at Rome, by a Cardinal of Westminster or a Bishop of Exeter, the religion of the Priest is that which places Sacraments, or the Church, or any created mediators between the sinner and the Saviour, as necessary channels through which grace must flow.

[The sermon which followed went to prove that men had, under all forms of religion, manifested their need of a Mediator; that this necessity was only met by the Gospel; that Jesus Christ was alone capable of being and authorized to become our Mediator; and that neither Church, Pope, Bishop, Parliament, Priest, Saint, nor Sacrament must be allowed to interpose between the Saviour

and the sinner. All men must come directly and immediately to Christ, as their only Priest and Mediator, and as the only way to God.]

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A memorial having been forwarded to the Queen from the inhabitants of Hull, which expressly recognised Her Majesty's supremacy in religion, Mr. Hall felt he could neither consistently sign it himself, nor recommend others to do so. This refusal, combined with the preceding remarks, having occasioned much misconception of his views, Mr. H. delivered a Lecture on the subject, in the Albion School-room, on Friday evening, November 22, of which the following report appeared in the *Hull Advertiser* :—

## LECTURE.

THE Reverend Gentleman, at the outset, stated his deep regret, that the excitement occasioned by the recent act of the Papacy was such as to render it necessary that he should distinctly state, that the views he had already expressed on the subject of the appointment of the Catholic hierarchy were no indication of any leaning to Romanism. To dare to stand aloof from the prevailing agitation, and to refuse to run with the crowd, was likely to expose a man, and he doubted not had exposed him, to a suspicion of declining attachment to Protestantism. His Protestantism however—the right of private judgment—bade him refuse to yield to the dictation of the multitude, just as much as to that of the Pope. He regretted it, when he was obliged to differ from those whom he respected and loved: and when he differed from so many of the wise and good, he would state his opinions with becoming diffidence; but those opinions themselves he neither could resign nor conceal, without being a traitor to truth. Let them then be assured that he was as much a Protestant as ever he was; nay, that he believed no one signed the memorial,

which he refused to sign, in whose breast the cause of Protestantism had a warmer home than his own.

His being a Dissenter was itself evidence of his earnest Protestantism. Were members of the Church of England foremost in the present agitation against Popery? Then he contended he was more of a Protestant than any of them. The great principle of Protestantism was the sole supremacy of the Word of God, and the right of private judgment. But the Church of England, in her Articles, affirmed that the Church had power to ordain rites and ceremonies, and authority in controversies of faith. He was more of a Protestant than this, holding that no Church, and no human authority, had any right to ordain any ceremony which was not ordained by Christ. In accordance with that Article, the Church of England had authorized its graduated hierarchy of Archbishops, Bishops, Deans, Priests, and Deacons, though the New Testament spoke only of Bishops—*i. e.* overseers or pastors of a single congregation—and Deacons. It also sanctioned a priesthood; but the New Testament spoke of no priesthood, excepting that in which all Christians shared. It authorized confirmation, the celebration of saints' days, the observance of Lent, Good Friday, and Christmas Day, the consecration of buildings and burial-grounds, and other ceremonies derived not from the Bible, but from Rome. It held the doctrine of apostolical succession. It admitted the validity of the orders of a Roman Priest, though it regarded all Protestant Ministers besides its own as laymen. Thus, if a Catholic Priest sought admission into the Church of England, he would not be re-ordained; but a Presbyterian, or Lutheran, or Independent, or Methodist Protestant Minister must be,—indicating, certainly, a recognition of Papists which was denied to fellow-Protestants. It admitted secular authority, regarding the Monarch as its head, and even supreme over doctrine,—as an evangelical clergyman, a zealous Protestant, had admitted at the Beverley archidiaconal meeting; who, when asked if the resolution under discussion did not make the Queen supreme judge of doctrine? replied, “No doubt *she is so.*” It also retained phraseology which evidently

appeared to sanction certain Popish errors, such as baptismal regeneration and priestly absolution, implied in the Baptismal Service and the Visitation of the Sick.

Now, without on this occasion condemning any of those things he had named, the Lecturer contended that Dissenters objected to them because they were not found in the Bible, because they depended on human authority, and because they had a tendency towards Popery. To be a Dissenter was, therefore, to be more Protestant than Churchmen could pretend to be. The Dissent itself was a continual protest; and, to confirm this, let it be considered who furnished the converts to Rome. Was it Independent or Methodist ministers who had become perverts? Was it among their congregations that the Catholics had made proselytes? Was it not, on the contrary, from the Church of England, from which he dissented, as not being sufficiently Protestant? Why, then, should he be regarded as less hostile to Popery than Episcopalians! Why was Dissent censured as not being sufficiently active against the common foe? Dissent itself was a living and continual protest against human authority in the Church of Christ; and, as no one had ever suspected him of not being a thorough Dissenter, he insisted that if any Churchman claimed to be a Protestant, he claimed to be a still more zealous and consistent one.

Having explained the position of the Catholic Church in England, before the establishment of the present Cardinal and Bishops, he inquired what was the extent of the injury which the Pope had done? Had the Pope deprived the Protestants of England of their liberty of thought and liberty of speech? Had he destroyed their Bibles and their tracts, and their innumerable means of diffusing knowledge and exposing error? Had he invented a new argument against the eternal principles of civil and religious freedom? Lord John Russell, in his Letter to the Bishop of Durham, speaks of the Papal aggression as "inconsistent with the Queen's supremacy," and "with the rights of our Bishops and Clergy." But what did they find about the Queen's supremacy in the Bible?

Nothing ! That supremacy was not founded upon the warrant of the Bible, but upon Acts of Parliament, by which the Bible was superseded. As to the rights of our Bishops and Clergy, — what were the rights for which alarm was now felt? Were they the rights to their palaces and churches? No invasion of these was pretended. The rights of the Bishops and Clergy to preach the Gospel, surely, could not be infringed by anything the Pope had done. But if the rights claimed were those of spiritual authority over the whole of the people of England, Dissenters did not acknowledge them. In the same Letter, Lord John truly showed that the danger to Protestantism was most fearfully within that Church which assumed to be its special defence.

After referring to each paragraph of the Letter, the Reverend Gentleman animadverted on the phrase employed in the last sentence—“the mummeries of superstition.” He believed that much in the practice of the Romish Church deserved that name; but he could not think a Prime Minister justified in applying such an expression to the religion of any portion of the people of these realms. If, as the Prime Minister, he had thought himself authorized to stigmatize the belief and practices of one religious body, he might next speak in terms of reproach of all religious denominations which did not recognise the authority of the Church established by law. Lord John believed in war and a standing army. Was it, then, becoming in him—was it likely to increase their fidelity—thus to stigmatize the religion of perhaps one-half of the soldiers serving under his authority? This showed the evil of the connection between the State and the Church. The rulers of a mixed people had no right, in their official capacity, to recognise any distinction between their subjects on account of religion.

The Lecturer then, at some length, proved the gross inconsistency of Lord John Russell’s conduct, in having for years patronized, in the most effective manner, that very Church to which he now expressed himself as so much averse. Catholic Bishops had been for some years ap-

pointed in the Colonies with local titles ; had been so recognised in official documents ; had, together with Churchmen, and Methodists, and Presbyterians, received Government pittances ; had been recognised in Ireland, and, on the occasion of the Queen's visit, had been allowed precedence in rank over English earls. And Lord John Russell himself had said, in the House of Commons, during the debate on the Catholic Relief Bill, that he not only saw no objection to Catholic Bishops being appointed by Papal Bulls, but that there was no good ground for preventing them taking the very titles held by Bishops of the Established Church ; and yet, with surprising inconsistency, but with much appearance of State-craft, he now expressed "indignation" at the appointment of Catholic Bishops in England, without the identical titles of Anglican Bishops, and without any claim to State-support, which he himself had granted in the Colonies,—as "insolent and insidious!" Dissenters were far more Protestant than the Prime Minister. They objected to the endowment of the Catholic Church,—they had protested against the Maynooth Grant,—they had condemned the Government for favouring Popery, because they condemned a State-recognition of any religion ; but, at the same time, they contended for equal toleration for all.

The Lecturer then proceeded to state the reasons why the Church of England was naturally alarmed at the proceedings of the Church of Rome.

The agitation was not surprising, for it claimed to be the true and only Church of these realms, and the Pope's Bull ignored that claim. The canon law of the Church of England excommunicated all those who acknowledged any Minister, Church, or Sacraments, except her own, within these realms. The Bishops of England claimed spiritual authority over the whole of their dioceses, and the Church of England as much ignored the existence of Dissent, as the Church of Rome ignored that of the Church of England. Whatever the Church of Rome claimed within this realm, the same was claimed by the Church of England. The vicar of every parish claimed every inhabitant of his parish as a parishioner,—no matter how large a number of them

never entered his church, and were members of different religious sects. Not only did the Church of England claim all the people of England as its members, but made them *pay* as such for its support. The Church of England refused to admit to its pulpits any ministers but its own; neither could Episcopal clergymen officiate in other churches. Even Dr. Chalmers and Dr. Cumming, who had both given their powerful aid to Episcopalians on the platform, were refused admission into their pulpits. Not being episcopally ordained, they were but laymen in the eyes of the Church. And this same spirit was manifested by the Evangelical Clergy. Of the Pastoral Aid Society they were the chief supporters and advocates. Yet the Reports of that Society were wonderfully ignorant of the existence of any churches and any clergy, but those of the Establishment. In describing the destitution of towns and districts, we were told of the many thousands of people who were under the care of but one clergyman, with but one church, quite inadequate to accommodate them. Perhaps there might be half a dozen laborious ministers of other sects, with commodious places of worship, in those very districts; but these are perfectly lost sight of, and the religious destitution of the place lamented, as if nothing was done for it but by Episcopalians. All this insulting exclusiveness Dissenters had been so long familiarized with, that they could not feel much indignation when the same thing was repeated from Rome, with this important difference,—that so far as payment was concerned, the exclusive claims of the English Church could be enforced by law, and those of Rome could not.

But no wonder Episcopalians were sensitive, when they themselves were as quietly passed over as schismatics, and as having no ecclesiastical existence. It would be well if, from their feelings at the outrage committed on themselves, they would, in reference to their "Dissenting brethren," learn to practise the precept, "Whatsoever ye would that men should do to you, do ye even so to them."

It did, however, seem an astonishing thing that Churchmen should manifest such *alarm*. They possessed the

magnificent cathedrals and beautiful parish-churches of the land, the Episcopal palaces, and thousands of broad acres; they enjoyed a revenue, from all sources, not far short of ten millions a-year; they had the police and the army to enforce their claims; they had the Ecclesiastical Courts, the aristocracy, the Parliament, Bishops in the House of Peers, and, above all, the Queen; and yet they were, from one end of the land to the other, thrown into consternation by a piece of parchment from the Pope, whom, nevertheless, they stigmatized as a "beggar on the face of the earth." For himself and Dissenters generally, they repudiated all such appliances, they would not accept one penny from the State; and yet *they* were not afraid of the Pope. It did seem to him to indicate a want of faith in principle, when such fears were indulged in. And most extraordinary it was, when all official men had sworn that the Pope had no authority in these realms, to see them as much agitated as if they believed no such thing, and thought the Pope had not only a lawful claim to secular authority, but was coming over with a vast armament to enforce it.

Reviewing the conduct of Dissenters, the Lecturer animadverted on the glaring inconsistency of those who had signed memorials, like the one from Hull; in which it was clearly stated, that by claiming spiritual authority over the consciences of Her Majesty's subjects, the Pope had directly invaded her own Royal Prerogative. If they believed the Queen had such authority, they were most disloyal in not adhering to the Church which she had authorized. But he further contended, that any appeal to the Queen or Legislature to interfere in this question was inconsistent with Dissent, which denied the right of the civil power in religion altogether. If the Government may put down Popery, it may also put down Dissent. He was surprised at some things that Mr. Binney, for whom he entertained a very high respect, had said on this question. Churchmen were glad to find an ally in a Dissenter of his mark; and therefore copies of his sermon had been largely distributed as a pamphlet, under the title "Dissenters and the Papacy."

On the 7th page of *that tract*, Mr. B. is astonished to



find that "the Holy Father, in the plenitude of his supreme and comprehensive paternity, regarded us all as his children and his charge!" But this was no more than the Bishop of London had long ago done, in reference to Mr. Binney himself and his congregation. Mr. Binney complained of a new spiritual claim over Englishmen, as such. If this were so, it deserved only ridicule. Suppose the Pope had appointed a Bishop of Hull, and even a Bishop or Priest over the Lecturer's own Church, it would, without legal power to enforce it, be only a thing to be laughed at.

On page 10, Mr. B. says that Papists must not be treated as other sects which are "purely spiritual;" because "they have no objection to Church and State coming to a good understanding, if the latter will give its gifts to, and make its laws for the former, on their terms." But this is equally true of the Free Church of Scotland, and of the Methodists. The former claim the right of being established; and the latter think it no degradation, and not at all inconsistent with their Protestantism, to receive, side by side with Romish Priests, Government pay in the Colonies. If then legislative measures should be enacted against Papists, because they do not object to such "good understanding," Presbyterians and Methodists should also be looked after. But, in the Lecturer's opinion, no one, whatever his views, should be amenable to the laws, who did not actually infringe the equal rights of others.

On page 12, Mr. B. says the Cardinal has come "to exercise the powers belonging to his rank,"—*i. e.* the powers "which in Italy his rank might confer." Impossible! Dr. Wiseman repudiates the idea. It could never be attempted. Every Englishman would rise up against it. The Lecturer would be among the first to denounce it. The powers which Dr. Wiseman will exercise will not be those of a Cardinal, excepting in matters purely spiritual and voluntary.

On page 13, Mr. B. points out three lessons, "one for extreme Churchmen, another for extreme Dissenters, and the last for the pious and earnest of all parties." This

language was liable to be understood as implying that "the pious and earnest" were not among the "extreme" on either side. The Lecturer protested against such a view. He knew many extreme Churchmen whom he believed to be both pious and earnest. Mr. Binney was regarded as an extreme Dissenter. For himself, the Lecturer said, that with all the infirmities liable to human nature, he nevertheless believed that it was his desire to be both pious and earnest that made him a consistent, or, as it was termed, an "extreme" Dissenter. Self-interest and repose would dictate a very different course. He subjected himself to a sort of moral persecution, rendered himself liable to grieve many friends and fellow-Christians, exposed himself to much misrepresentation and calumny; but he was conscious of no other motive than a desire to be faithful to his convictions of truth. He honoured the word of God. He was anxious for the prosperity of the Church of Christ, and the salvation of men; and this led him to advocate those views of the spirituality of Christ's kingdom which some called "extreme." Were his sense of duty less keen, it would be very easy to adopt a more moderate and fashionable course. He strongly objected, therefore, to such a classification.

On page 15, we were told that "Dissenters may find that an Ecclesiastical Establishment, though an evil, may, with a Protestant Church, be a less evil than stark Popery without an Establishment." But is there no alternative between "stark Popery" and a "Protestant Establishment?" Might we not be without the Establishment, and yet in no greater peril from Popery? Was that Establishment really a bulwark of Protestantism? Had not Popery spread in England, according to Churchmen themselves, under the very shadow of that Establishment? Were not the secessions to Rome almost exclusively from that Establishment? Were not the inhabitants of entire provinces, in Ireland, Catholics, in spite of that Establishment? Could then such an Establishment be any safeguard? Did it not rather hold out rich prizes to the ambition of Popery, prepare disciples for its fold, and alienate, as in Ireland, the minds of men who felt they were

wronged, while compelled to pay to a religion not their own? Would not the Protestant Episcopal Church be a far stronger barrier against Popery, if purified by its severance from the State? And were Dissenters, in a sudden panic, to surrender their long-cherished principles, by supporting a real "evil," in dread of an imaginary one? For was it not merely an imaginary evil that "stark Popery" would prevail, when that connection ceased between Church and State, during which connection Popery had made such rapid strides? Was it not truth, and truth alone, and not political institutions, which could resist the tide of error?

Dissenters were in danger of forgetting an evil which was close at hand, while dreading another, which, however great, was, as connected with political power, too remote to be terrible. This evil was all authority of man in matters of conscience. This every State-Church assumed. But for this connection with the civil power, religious persecution would never have been known; for it was only by the aid of the magistrate that the sentence of the Church against persons and property could be executed. The Church of Rome had persecuted when it could. So had the Church of England,—so had Presbyterianism; and no Church, whatever its principles, was to be trusted when thus possessing the sword of the civil power. A State-Church assumed to determine which was the true religion, by implication condemned all others, and made all others contribute to it. The Papal Bull would excite no alarm, were not State-Churchism recognised. In the United States, where the Government, as such, was not connected with any Church, the nomination of Romish Bishops with territorial titles had given no alarm. The Papal Bull conferred no political status, but a State-Church did. The Papal Bull levied no taxes, but a State-Church did. The Papal Bull could imprison no one, but the State-Church could. What Dissenters should guard against was all legislative interference with matters of conscience, from whatever quarter. They should demand equal rights for all; and then they had no fear of the result. In the words of the Rev. J. H. Hinton,—"The Romish Church and all other Churches are, as to

this matter, in the same boat. The principle which brings freedom to them, is the same which brings freedom to ourselves. The chains which are forged for Romanists to-day, may be forced on Dissenters to-morrow. If Nonconformists do not hold fast the principle of religious liberty, in its fullest extent, they or their children will be likely to rue the day when they abandon it. If we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should deserve in the next session of Parliament to lose our own."

We are not so much in danger of our liberties being invaded from Italy, continued the Lecturer, as from influences at work among ourselves. A spirit of intolerance has been aroused which may well excite alarm. What scenes were exhibited on the 5th of November! What processions of Popes and Cardinals in effigy, to amuse the grown-up children of London and Exeter! And then these figures were consigned to the flames amidst the execrations of thousands,—the gentlemen of the Stock Exchange even amusing themselves by burning the image of the great foe! There are not many steps between burning in effigy and in reality. Was the spirit aroused amongst the rabble in accordance with Christianity? Was it safe as respects public liberty? What would be thought of Dissenters, if they every year had similar processions and bonfires to commemorate the thumb-screwing and ear-slitting, the cruel captivities, the thousands of martyrdoms,—the Puritans, such as Bunyan, shut up in pestiferous dungeons,—the Covenanters shot down in their glens? What would be thought of such commemorations of the cruelty of the Established Church of former years? And is it more excusable when the passions of the multitude are aroused by such a memorial of the "Gunpowder Treason?"

A mob of well-dressed people assailed the Puseyite Church of St. Barnabas, Pimlico, a few days since; and a London magistrate censured the conductors of public service there, as provoking such a breach of the peace! What! because we disapprove of the religious rites of others, are we to be excused for trenching on their liber-

ties? May not all worship as they themselves think right? If mobs attack a Puseyite Church to-day, may they not attack an Independent Church to-morrow? An Alderman of the City of London, on his judicial bench, a Dissenter too, says that "a little imprisonment would do Cardinal Wiseman good!" Are there not many Dissenters whom the Government might think capable of reformation by a similar treatment? When even Nonconformists can thus forget themselves, and the sacred impartiality of justice be thus polluted, is not the peril to which public liberty is exposed by popular clamour more to be dreaded than Popery itself? At a public meeting in Islington, to which all parishioners were invited, a Dissenter, in a legal and gentlemanly manner, wishes to propose an amendment: but before he can utter a syllable, two Episcopal clergymen hurl him over the rails of the platform, to the extreme peril of his limbs, if not his life; while the chairman does nothing for his protection, and the meeting applaud the act. What could Popery do more? Are not Dissenters alarmed when the rights of free discussion are thus trampled on?

Hear the language of Divines! A Rev. Canon at Manchester would be "right glad if, when his so-called Eminence landed in England, in his proud and arrogant assumption, he found a couple of policemen to walk him off!" An Episcopalian D.D. in London said, "It was a foul shame that a feeble man, a beggar on the face of the earth, a man of nothing, should invade this land with his menials; for all in the Popish service were menials." How astonishing to be so afraid of a "feeble man and a beggar!" An Independent clergyman, writing in the *British Banner*, prays that the "long indolent Protestantism of Dissent may rise into a FURY, till its work is done!" A "fury!" Will such a spirit be advantageous to truth? And even Mr. Binney, stepping down from the moral grandeur which invests his pulpit, hesitates not, in a sermon, and during divine worship, to speak of "that old idiot at Rome." The very children in the streets are being taught intolerance. Among many denunciations of Popery chalked on the walls, I saw on a chapel front, "Damnation to the Pope!" Consider well,

Dissenters, what this spirit is which you assist to stir up! When will it stop? Might it not be roused against yourselves? Is it not as much an invasion of religious liberty when your Catholic neighbours are the sufferers?

A leading article in a Morning Paper has intimated that Lord John Russell intends, in answer to many applications, to bring a Bill into the House of Commons, one provision of which will subject to pains and penalties any one who verbally, or by writing, addresses by the title of Archbishop or Bishop any of the newly-appointed hierarchy. If the internal affairs of one sect are thus to be interfered with, none are safe. A law may next be passed to forbid the recognition of any Dissenter as a minister, and we may have a revival of the Five-mile Act. Let such a law be passed, and there will be no end of martyrdoms under it; and when Papists become sufferers, their religion will flourish more than it has ever yet done. If, in reply to the numerous memorials to Her Majesty, any enactment is passed to infringe the liberties of Catholics, more will be done thereby to spread Popery than all the sermons preached for fifty years will counteract. For the sake of Protestant truth, and by the abhorrence we all feel for Popish error and superstition, abstain from any participation in a movement which, if successful, will be a far severer blow to Protestantism than can possibly be dealt against it by Rome.

What then are we Dissenters to do? Shall we join in the cry of "No Popery?" If by "No Popery" is meant no recognition of it by Government, no endowment out of the public revenue, or its possession of no legal authority over the subjects of this empire, we will be amongst the loudest, as we have ever been, to shout "No Popery." But if it mean the depriving Catholics of any of their rights as British subjects, or in the least interfering with their religion, then to shout "No Popery" would be a self-contradiction. It would be the very thing denounced. No! We claim equal privileges for the Catholic with ourselves. We would not tax him for our religion, just as we refuse to be taxed for his. We scorn to take any unfair advantage.

Truth does not require it. Truth is injured by it. We will treat the Catholic not only with justice, but with courtesy and kindness. But if "No Popery" means opposition to Popish errors, who have ever been so forward as the Dissenters in this conflict? Let us be so still. Fear not to be called "extreme." Suffer no compromise of your convictions. Dread not the persecution of public opinion. Guard against the dangers which lurk within the professedly Protestant camp. Cleave to the New Testament. Regard it as your only Act of Parliament in religion. Be men of the Bible. Be consistent in your adoption of the celebrated adage, "The Bible, and the Bible alone, is the religion of Protestants." Adore Christ as your only Priest! Trust in his mediation, and his alone! Let your lives prove the purity and power of your faith! Spread far and wide the glorious truths of the Gospel. Evangelize the untaught masses of society. Seek to save those whom all others neglect. Aim not so much to make proselytes from other sects, as to make converts from wickedness. Thus contend earnestly for the faith once delivered to the saints, by those "weapons which are not carnal, but mighty through God to the pulling down of strong holds."

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A C T I V E   Z E A L.

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A SERMON,

PREACHED ON S. PETER'S DAY, 1850,

IN

S. Peter's Chapel, Pimlico.

BY

THE REV. S. B. HARPER, B.A.,

CURATE OF DALTON.

LONDON :

JOSEPH MASTERS, ALDERSGATE STREET,

AND 78, NEW BOND STREET.

MDCCL.





TO THE  
REV. T. N. HARPER,  
INCUMBENT OF S. PETER'S CHAPEL, PIMLICO,

**This Sermon,**

PREACHED UPON THE OCCASION OF  
THE OPENING OF HIS CHAPEL FOR CATHOLIC WORSHIP,  
IS INSCRIBED BY,  
IN CHRIST, IN THE HOLY PRIESTHOOD, AND IN  
NATURAL RELATIONSHIP,  
HIS AFFECTIONATE BROTHER.

## A S E R M O N.

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REV. III. 15, 16.

“I KNOW THY WORKS, THAT THOU ART NEITHER COLD NOR HOT: I WOULD THAT THOU WERT COLD OR HOT, SO THEN BECAUSE THOU ART LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE THEE OUT OF MY MOUTH.”

WE are met together, my brethren, on a day dedicated to the honour of that glorious Apostle who was in some especial way or other the rock of CHRIST'S Church. In the present state of Christendom, and in the peculiar position of the Established Church of England with reference to S. Peter's see, few festivals in the calendar are calculated to suggest more solemn thoughts and feelings. More emphatically is this the case to-day. S. Peter's communion occurs in the series of Divine offices with which an occasion is being solemnized, the like of which is not to be met with in ecclesiastical history. The pages of that history are indeed filled with the afflictions and perils both of the Holy Catholic Church, and of provincial Churches; schisms, heresies, the favour of the world, violent persecutions, internal animosities, private ambition, have in turn threatened them almost with extinction.

I am not about to disturb the tranquillity of these

auspicious services, or the devotion you may have conceived in the course of them with controversial topics. But amidst circumstances so afflicting to the Church, and so anxiously distressing to individual Christians, I think we may gather much valuable guidance for our conduct from a devout meditation on the blessed Apostle we commemorate to-day.

We may not feel ourselves required to believe that the seat of that Apostle was designed to be the centre of unity to the Church in such a sense that its communion of churches could in no case, and under no circumstances, be called provincial; that such communion constitutes the Catholic Church, and possesses all her privileges and promises of indefectibility, infallibility, supremacy, and the like.

But we shall all readily admit, that upon S. Peter some especial prerogative and pre-eminence in the Christian economy was conferred by CHRIST. It is not only that he was one of the chosen three who only were permitted to witness the resurrection of Jairus's daughter, to be present in the glory of the Transfiguration, to be nearer than the other Apostles to their LORD in the hour of His agony in the garden: but it is, that he alone confessed his faith in such a manner as drew down upon himself individually an especial blessing; it is, that to him singly, as well as to the Apostles collectively, were given the keys of the kingdom of heaven; it is that to him singly CHRIST said, "Thou art Peter, and upon this Peter (or rock) I will build My Church; and the gates of hell shall not prevail against it;" it is that to him only was assigned,

after the Resurrection, in triple commission a threefold pastoral charge.

The exact nature of the prerogative designed for the Apostle in all this has, alas! become a subject of controversy. But it will not in any way enter into the subject of my discourse; which is, the particular characteristic of temper and disposition of the Apostle who was thought worthy of that honour and pre-eminence, which, be their exact nature what it might, we must all allow were conferred upon him.

It was his active *zeal*. This it is which distinguishes him in the Apostolic College. Not that the other blessed Apostles were deficient in zeal, but that it was S. Peter's especial mark. His love distinguishes S. John; his caution, S. Thomas; his devotion, S. James the Less; his guilelessness, S. Bartholomew; his humility, S. Matthew; his obedience, S. Philip; and so on. Whilst S. Peter stands out amongst the rest pre-eminent for his zeal. His moral temperament was the exact reverse of the cardinal virtue of the nineteenth century. That cold and unloving spirit, the offspring of irreligious refinement, which modern society adulates, and which even in the world-wide Church ventures to dispute the supremacy with the zeal to which CHRIST assigned it, compassionates the transports of the Spirit of Love, gazes with vacant wonder at His burning raptures, speaks with derision of His flights and His extremes. Like the joyless north, the brightest waters flow to it only to be congealed; its heavy atmosphere thrills with no wrapt songs of praise; no noon-day heats glow in its

long twilight; the new creation fails beneath its night-bound skies; and an icy lethargy weighs down all man's new born life into its rigid monotonous repose.

"Religion too," writes an irreligious author, "considered as a source of enjoyment or consolation in this world, has suffered from the progress of philosophy, exactly as the fine arts and affections have done. It has no doubt become infinitely more rational, but then it has also become much less enchanting and ecstatic, much less prolific of sublime raptures, beatific visions, and lofty enthusiasm. It has suffered, in short, in the common disenchantment; and the same cold spirit which has chased so many lovely illusions from the earth, has dispeopled heaven of half its marvels and its splendours."

The nature of the chief of the Apostles was the opposite of this. He was not cold and calculating. He was ardent and impulsive. He was an enthusiast in the fullest sense of that word. In the chief of the Apostles, on whom a primacy of some kind was conferred in the kingdom of God, vainly we look for that calm and stately gravity so much thought of in assemblies where the world regulates its affairs. We see a man always *in extremis*. He never stays to reason with himself, to go over "pro's" and "con's" with magisterial deliberation. We never find him weighing probabilities, or balancing advantages. He never seems to have a thought for the policy of this or that; of what effect will be produced here, what there; or of the expediency of following out his convictions. We never see him involved in dialectic perplexities, his

mind balancing itself as it were on the edge of a razor, and limiting its convictions to that fine and tortuous line of exact proof which conducts only to negation. He never appears before us laboriously justifying to himself a particular course of expediency, and then coldly and calmly setting about to follow it out.

That self-complacent moderation at whose inspiration the individual supposes himself to have avoided the extreme on this side, and the extreme on that; to have just attained the exact middle; to have just hit upon the right course; and to have reached that central spot which is usually supposed to be the peculiar abode of the Divine repose: is the exact opposite of the temper and disposition of this Apostle. S. Peter loved Him, his LORD and Master. And starting from such a goal, fired with such an impulse, what recked he whither it bore him?

Yes, we look for great mistakes, we look for falls, in such a character. But in the worst of them he retains our deepest sympathies. A terrible calamity has befallen one we love and revere. We feel that it is one of those hazards from which no human natures are exempt, and to which the noblest of them are more liable than others. It is the very part of his nature that fills us with such love and veneration, which has hurried him to where he is. The swift violence of a holy impulse has gone too far; the quick habit of conscious rectitude has betrayed him into a sudden error, from which he as rapidly escapes. In the habit of obeying the impetuous impulses of a good and zealous nature, he is apt to forget that he is encompassed with in-

firmities; and to see such a one so deeply fallen is so saddening, as to provoke only our sympathy and love.

A holy intuition of the true and the good supplies in his soul the place of cautious inferences. It is to be expected that he should err at times: but they are the most venial of errors,—they are involuntary and ephemeral. They bear the evident stamp of human infirmity, and appeal on that account irresistibly to human sympathy, as they do not alienate the Divine love. This it is that renders S. Peter more the Apostle of men's hearts than even the loving and more perfect S. John.

Such was he who was chosen by CHRIST on whom to confer the first place in His Church on earth. Pre-eminently a man of *action*, zealous, impetuous, jumping at conclusions, incautious, extreme: credulous of the wonderful, for he let down again his net into the sea at the same spot where he was peremptorily bid to do so, although they had been toiling all night, and had caught nothing; deeply conscious of his own unworthiness, for he said, "Depart from me, for I am a sinful man, O LORD;" undoubting in his faith, and forward to confess it, for it was an instance of this that procured for him the name of Peter, and the prerogative it described, improvident of consequences, and singularly incautious, for, although his Master's little band of twelve, with only two swords, were attacked at midnight by an armed multitude, he unhesitatingly met them with their own weapons, and smote the first that drew near; the last to forsake, for when the teaching of the mystery of the Sacrament of CHRIST'S Body had

caused all the disciples but the twelve to fall away, it is probable that his forward firmness confirmed the resolution of the rest of the Apostles; and when on CHRIST'S betrayal all His disciples forsook Him and fled, S. Peter followed Him still, (although afar off,) nor did he leave His presence before his own sad sin unmanned him, and he went out to weep bitterly. Such on the whole was the distinguishing disposition of S. Peter. The very imperfections of such a character seem to be ingredients in its fitness. He was to be the rock on which the Church might rest unshaken amidst the furious dangers that would assail it on all sides; rough, and strong, fitted to bear the lashing of the waves, and the buffets of storms. His mission was to sway mankind, and his peculiarly *human*, so to speak, grandeur of character seemed to mark him out for this. It linked the supernatural with the natural, and pointed *him* out as the especial refuge for the weak and erring, whose undaunted faith fitted him to confirm the strong. To the same Apostle it was said, "When thou art converted, strengthen thy brethren;" and, "Feed My lambs," "Feed My sheep," "Feed My sheep." He was to act on men's hearts; and those virtues exceeding into faults drew him to the innermost heart of human sympathies.

If the Church had only been to act on the higher natures, and only that happy few was to be gathered into her fold who have come into the world, and grown to maturity in it amidst the highest forms of the true and the beautiful of which fallen humanity is susceptible, perhaps the still, contemplative love of S.



John had received the central throne of the heavenly kingdom upon earth. A higher mission, however, appears to be reserved for that; one, namely, in which the occupation of intermediate blessedness is anticipated in this troublous world. Loving contemplation shrinks from the world's rudeness, and pours out its living energies in intercession. It retires from even the highest dignities of the Church on earth, and reposing on JESUS' Bosom asks, "Who is it?" when the other Apostles ask, "LORD, is it I?" Even the chief of the Apostles when in the holy confidence of his zeal he would make the same inquiry, does it through the mediation of S. John. Zeal invokes love: and love intercedes. Holy charity is one in whatever body it appears; but no form it may assume is without its appropriate calling. And thus not different in substance, although so unlike in form, are the zealous love of S. Peter, and the quiet love of S. John. One battles stoutly through human infirmities and infernal warfare, and from the world, the flesh, and the devil, wins the kingdoms of the LORD and of His CHRIST: the other, like a timid virgin, retires from observation, and propitiates heaven with the incessant vigil of its love. One like a deep still lake, mirrors heaven in its seclusion: the other strong and vigorous, like a rushing torrent, bears those waters through every obstacle to the eternal ocean. And now, my brethren, if at all times, and under all circumstances, the zeal of S. Peter, approved by CHRIST with so glorious a dignity, is an especial object of emulation for all Christians not devoted to religious seclu-

sion, how much more earnestly should we aspire to it in these times on which we have fallen!

The Catholic Church is in a condition of schism. This portion of it in which, in GOD'S providence, we find ourselves, is at the extremity of peril. Assailed on all sides,—yea, from within as well as from without,—by false faiths, all of them bearing, some more, some less, resemblance to CHRIST'S holy Gospel; corrupted by the world; in self-imposed bondage to the civil power; powerless to exclude the impugners of her faith from her highest dignities and offices of administration; her discipline forbidden; her authoritative voice silenced; all about us and around us exhibiting unequivocal evidence of those predicted days when, "*because iniquity aboundeth, the love of many should wax cold;*"—surely more than ever is there a call upon us all, not to be checking, moderating, qualifying our zeal, but to urge it to its uttermost extremes: and even yet more, *us* of this cautious, steady, unimpulsive race. We are very much in the habit of pluming ourselves on these characteristics. And perhaps for the world's code of goodness, moderation is a virtue. But it is not for the Church to sink to heathen ethics; and, with the spirit of charity within her, to be aspiring to a mere human virtue. The safest spot for the ignorance and weakness of mere human nature is, perhaps, the exactest mean it can discover. But there is no extreme to those who "*have the mind of God.*" Divine charity's most wrapt flight cannot surpass the Infinite. Wherever its union with human frailness errs, it is never zeal that

is at fault; but some failing or infirmity that has perverted it. Error is always an extreme; "*faith that worketh by love*" never can be. No one can be too pious, too religious, too holy. It is impossible to believe too much, to endure too much; "*charity believeth all things, hopeth all things, endureth all things.*"

Yet how common is it in these days to hear people, and Christian people too, talk as if these things were possible!

One judges it to be very proper to go to Church on Sundays, and to be strictly moral; but the making religion influence every action of life, and to be incessantly practising self-denial, is an extreme view of things, originating with enthusiasts—like S. Peter. Another approves of the respectability and propriety of an ecclesiastical establishment, so long as it limits itself to homilies and formal duties; but pronounces its claim of Divine prerogative and spiritual power a pernicious extreme, and totally unsuited to the moderate character of Englishmen.

Thus, in ways more numerous than I can now mention, is the "*wisdom of the children of this world*" promoted to a place to which it does not belong. For let me not be misunderstood. There is doubtless a Christian wisdom, or prudence, or foresight, or sagacity, or by whatever other name we would describe it; as if a man should "*make friends of the mammon of unrighteousness*" by selling "*all he has, and giving to the poor, that when he fails they might receive him into everlasting habitations.*"

Doubtless there is a Christian caution and reserve;

as when the Church veiled the highest mysteries of the faith, *so long as she was able*, from all but those who sacramentally participated in them.

Doubtless there is in holy charity a fund of liberality which forbids dogmatism upon any but essentials, and which concedes aught less than them, rather than lay a stumbling-block before the weak brethren. But the proper practice of these graces requires very high gifts and attainments. It is very perilous for ordinary Christians to advance a claim to them singly and independently. There is a great danger of a merely worldly caution being mistaken for them. The utmost fervour of zeal is compatible with the former; there *can* be no zeal in the latter. Far from it, it is the very indication of that selfish and rationalistic lukewarmness of which our LORD JESUS CHRIST declares His abhorrence in the text; and of the opposite to which He expresses His love in S. Peter. Yet I ask you if it is not the temper of the day? Is not the language of men—"believe what you like, only let others do the same"—as though what we are to believe for salvation were a matter of private choice?

Is not the admitted principle of dogmatic interpretation amongst us the widening of the meaning of words to their most equivocal extent, that so no one need be bound down to any definite statements of doctrine?

Do we not hear from all quarters a reserve enjoined, in days when every veriest worldling disputes glibly about the highest mysteries of the faith, and swarms of self-appointed, self-sent, teachers are busily labour-

ing to *convert* the multitude *from them*, and to build them up in their false doctrines? In the poverty of human language the same words not unseldom stand for very different things. There are thus two wisdoms; one true, the other false; one genuine, the other a vain imitation; one from above, the other from below. The former is "*first pure, then peaceable, gentle, and easy to be intreated; full of mercy and good fruits, without partiality, without hypocrisy;*" and such wisdom is a very high attainment, and the road to it is Christian zeal. The latter, which is so extensively successful in usurping its place, fulfils but very few of these conditions; and none as it should. For though it seem to be peaceable, it is the peaceableness of those who cry *peace* when there is no peace; and the Apostle speaks not of that. Its gentleness flows not from charity, but from love of selfish ease; and its vaunted impartiality originates in, and results from, indifference to the faith.

This is the unzealous prudence (so called) against which the glorious example of S. Peter admonishes us. Nor indeed can we find a vice of more seductive seeming, and at the same time more base in reality than this. For, my brethren, what sort of temper, think you, must that be which complacently waives aside a whole host of excellent individuals as in one extreme; another equally numerous as being in another; and nestles down in the comfortable assurance of its own convictions being in that happy centre where, free from all extreme views, the truth exactly lies? What egotism, what self-love, what vanity, or

what total absence of any ardour of love is involved in this! Far better any extreme, than this self-contented acquiescence in one's self.

Of all snares and delusions, let us, *after* the example of S. Peter, avoid this. Let us, especially in these days of rationalistic scepticism and most cruel liberality, rather set the forward zeal of S. Peter before us as our ensample, such of us as do not feel called to the loving contemplation of S. John.

It is to be expected that if the zeal of even that glorious Apostle was often disfigured with much infirmity and self-will, still more will ours. Yet for this the LORD will turn, and look pityingly upon us; He will not, as if we were neither hot nor cold, "*spue us out of His mouth:*" only we may well be on our constant guard against this especial snare of the zealous. The love of JESUS inflaming us; the dogmas of the Holy Catholic Church instructing us; let our one aim be zealously to confess our LORD in the midst of an unbelieving and unloving generation. Not over moved by reverses, scorn, desertion or reproach of friends, let us leave results to Him Who directs them, in entire resignation to His holy will; careful only not to be of that number of whom He says, "Because thou art *lukewarm, and neither cold nor hot, I will spue thee out of My mouth.*" "*As many as I love I rebuke and chasten; be zealous, therefore, and repent.*"

Let me say a few words as to this work of zeal in which we have been invited to participate. I say it is pre-eminently a work of holy apostolic zeal. In the sad circumstances that surround us, made even yet

more sad by the endless differences in the sounder portion of our Church itself—differences, my brethren, which spring wholly from the complete absence of all spiritual authority amongst us,—in such most sad circumstances as these, I say, the only substitute for the synodical action of which we are most tyrannically deprived, marred and enfeebled by private differences,—look which way we will for hope, a chill, cold blank sends the anxious glance back shrinking inwards; that pale bright star shines not save in one spot—namely, in these (God be praised!) multiplying and advancing local revivals, these Catholic missions appearing here and there in the midst of a great Erastian usurpation.

I cannot wonder at sensitive souls escaping in very terror from the dismal scene that surrounds us. And what is it that keeps others still firmly with us, the fragrance of whose sanctity fills our Church? Is it not that they see young, new, vigorous branches, showing leaves and fruit, appearing at no very far intervals on this once to all seeming all but dead part of the Catholic Vine? Is it not that, as here, they see what once were branches which seemed *quite dead*, withered, dry, lifeless, suddenly showing signs of new imparted life, buds, and leaves, and blossoms, and every sign of holy fruit; appearing as if the saving sap had again found a channel, and the LORD had not forsaken His people.

We have here a house of prayer; and every resource of holy symbol and material reverence is hallowed to embellish the moment, and to decorate the spot of the

real Presence of the GOD-MAN. Upon such revivals, of which there are not a few in this great metropolis of Mammon, the very salvation of our Church seems to be staked, more than upon any other single means whatsoever. Eminently, therefore, is this a work of Christian zeal. But even here has there not passed any fleeting cloud over our anxious hope? It would have been zeal, if some more of the many Catholics in this vast city had thought such a mission as this called upon them for the support of their presence, their prayers, and their alms. It would have been zeal, if we could have counted devout worshippers here throughout these (may they be blessed to us at least!) nine days by hundreds, instead of by units.

Let us, my brethren, bear one another's burdens. Let us do all we can to make up for our brethren's lukewarmness. Let us earnestly ask all who we know pray and communicate, to pray for a blessing on this zealous effort, and to make that their intention sometimes in communion.

Not long will they do this without loving, not only in word, but in deed; and they who are, too, zealous in their degree, will offer, in aid of a work so worthy of every Christian's *active* support, the needful tribute of their alms.

And O Thou awful Judge, yet most gentle lover of souls, Whose delights are to be with the sons of men; Thee do we most humbly beseech to vouchsafe Thy blessing on this zealous work! May the gift of sanctity reward those Thy servants who minister at this altar of Thy adorable Presence! May the outward



embellishment and sensible beauty which pious zeal offereth to Thy Love, be but the inner love bursting into action,—the mere outward representation of their souls, decked in the lovely garniture of CHRIST! Upon those holy souls, too, who with their personal exertions and most pious munificence have so powerfully and zealously contributed to this work of zeal, pour down Thy choicest blessings: for temporal goods, vouchsafe to them eternal: may they have their share in a goodly harvest of souls gathered *here* into Thy garner; and may Thy love, O Lamb of God, crown them with eternal felicity, who show thus much love to Thee! Refuse not, too, Thy blessing on all of those who have had the privilege of participating in the celebration of these holy services,—Thy choir of priests, deacons, and singers! May some portion of the zeal of Thy servants, the promoters of this work, be caught by us, and may we all be at last gathered to the peace of Thy loving bosom, JESUS! to Whom, with the FATHER and the HOLY GHOST, be all honour and glory, world without end. Amen.

# TWO SERMONS

ON THE

DUTY OF KEEPING THE LORD'S DAY,

AND

*The Manner in which it should be kept.*

BY

RICHARD HARVEY, M.A.

RECTOR OF ST. MARY'S, HORNSEY,  
AND CHAPLAIN IN ORDINARY TO THE QUEEN.

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## P R E F A C E.

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SOME years ago, I printed, chiefly for circulation in this Parish, a Sermon on the right of every Christian to protection from the Legislature in the observance of the Lord's Day. My object was to advocate such legal restrictions on the more open violation of Sunday, as might secure the consistent Christian from worldly loss in acting upon his religious convictions. I was also desirous of impressing upon my congregation, that means and opportunities which are necessary and beneficial to *any*, ought to be enjoyed in a free and Christian country by EVERY ONE, *without respect of rank, or station, or calling.*

Since the publication of the above discourse, the question of the right observance of the Lord's day has been very frequently discussed, and has gradually come to be more seriously considered; and I am induced to print these sermons in the hope

of again calling the attention of my parishioners to a matter of so much moment to the best interests of every one. The subject has of late occupied a large share of the public attention, and has been discussed in a manner most creditable to the people of this country. Indeed, so much right feeling has been elicited ; and expressed both by those in authority and by the public ; that there is every reason to hope that some measure may be devised in the next session of Parliament to prevent that outward desecration of the Sabbath which is still so general ; and to obtain protection from a Christian legislature for those, who are at present injured in a worldly sense by a consistent adherence to the religion of the country. With every disposition to promote the better observation of Sunday among all classes of the community, I have not been able to enter with quite as much zeal as some of my brethren into all the objections which have been made to the changes, which have taken place in the General Post Office ; and which I do not believe to have been in-

tended—as upon the whole they are not likely in the aggregate—to increase the desecration of the Sabbath. I am, however, most thankful that the question has been raised; if on no other account, because it has led to a very strong expression of feeling in the right direction, by all parties in Church and State, with regard to the observance of the Lord's Day.

But it should ever be borne in mind that the transmission of human beings by railroads, steamboats, and other public conveyances, is even a more crying evil than the transmission of letters through the Post Office. The monster trains on a Sunday; the Christmas-day, Good Friday, and Whitsuntide excursions by sea and land, are by far the most fruitful source of evil, and a most cruel infringement of the liberties of the subject. Exclusive of the multitudes who make the excursion for pleasure, there are numbers who groan under the burden of toiling at their daily task on each successive Sunday, without the relaxation of a day of rest for their bodies, or the possibility of

any instruction for their souls. I have spoken to the clerks at railway stations, the drivers of our public vehicles, the captains and crews of our steam-packets—and I have never met with any one, who did not feel the hardship of being made to work on the day of rest, if possible, with less intermission than on the week-day. Most of them have implied, if they did not say, “*No man careth for my soul.*”<sup>1</sup> Are not such persons—who

<sup>1</sup> Since writing the above the following painful fact has been communicated to me by a valued and excellent friend:—

“In returning, last August, from the North, I was compelled to halt for an hour at —, waiting for the mail train. During part of the time I entered into conversation with a porter, by whose appearance and manner my attention had been arrested. He seemed about fifty years of age, was remarkably obliging, and had evidently known better days. His countenance bore the expression of deep thoughtfulness, not to say melancholy, and it was not long before I discovered the cause of his concern. He had accepted the situation as promising him a comfortable provision, but he was not aware of the drawbacks with which its advantages were counterbalanced. Before he became a servant to the company, he had attended church twice every Sunday; but he had since found it impossible to attend to his religious duties. During the summer months, Sunday was the busiest day of the week, for thousands from the great manufacturing towns passed through —,

are literally living as heathens in a Christian land — entitled to the protection of the legislature, and to the prayers and commiseration of all? If the expression of opinion, which has been recently evinced, be the result generally of *religious* feeling, it will not soon pass away, nor will those who have shown it cease to bestir themselves by every reasonable and lawful means, until some method is devised for protecting

to and from the sea-side; and so many lines diverged from the station, that the servants were almost incessantly occupied. Even on the few Sundays when he had leisure, he felt so exhausted and wearied, that he was fain to lie down and repose, since he was on duty fourteen hours every week-day. The concluding words of the poor fellow's tale I cannot forget, as they were uttered evidently from heartfelt conviction,—‘I *must* give up the situation, for I feel, sir, that if I continue in it, I shall lose my soul.’ ”

Here, then, was a man writhing under the yoke of compulsory Sunday labour, imposed upon him by that selfish cupidity, which, to swell the gains of ungodliness, tramples under foot the Divine command, and enforces the desecration of the Lord's Day. The case is not uncommon, but its hardship is aggravated by the fact that the value of religious privileges had been experienced, and the privation of them was acutely felt. In many instances the loss of bodily rest is the only evil complained of, but here the “iron had entered into” the “soul” of the bondsman.



the observer of God's laws from suffering loss through man's inconsistency and indifference.

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The difference between a religious and a political feeling on this question was very strikingly observable in the manner in which the subject was treated by those who were adverse to the recent changes in the Post Office. In the speeches of the Bishop of London, and in the Memorial to the First Lord of the Treasury from the Archdeacon of Middlesex and nearly all the Clergy of the Archdeaconry, every credit was given to the Government for not intending that desecration of the Lord's Day, which has been so generally apprehended from the measures in contemplation. Whereas in many of the statements which have appeared, and in the speeches at various meetings, it has been taken for granted that the promoters of the change were utterly indifferent to its consequences. I allude especially to such pamphlets as "The Godless Government," in which the writer does not scruple to found a charge of inconsistency upon the well-known attention of the Prime Minister as a private individual to his religious duties. I would strongly recommend every one, who desires to see the question of a Sunday delivery in the Post Office clearly stated, as to its civil impolicy, to read the admirable evidence given some years since by Mr. Samuel Jones Loyd, before a Committee of the House of Commons.

RECTORY, HORNSEY,  
*December, 20, 1849.*

# S E R M O N I.

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## THE DUTY OF KEEPING THE LORD'S DAY.

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EZEKIEL XX. 20.

Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

EVERY one, who will candidly examine into the dealings of Almighty God with his creatures, must be struck with the remarkable unity of purpose which he invariably displays in his proceedings. Under the law, or under the Gospel—in the first ages of the world and in later days—his mode of operation continued to be the same. Men were always addressed, whether by patriarchs, or prophets, or the gracious Redeemer himself, *as they were able to bear it*. No needless stumbling-block was ever placed

in their way: the readiest mode of awakening or convincing them was universally adopted. At one time a parable was made use of as the simplest method of bringing home the truth to their hearts: at another a wonderful work was performed to arrest their attention and convince their minds. Occasionally their feelings were addressed by recounting the mercies of God; while sometimes facts were appealed to to point out the ingratitude of man.

The latter was the course pursued, when certain of the elders of Israel came to consult the prophet Ezekiel concerning the purposes of God to his people. No direct answer was vouchsafed: no announcement of good or evil was made. The former was not intended; the latter would not have been believed. An enumeration of facts, which could not be disputed, was therefore had recourse to. *Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers. Wilt thou most surely convict them of guilt? call*

to their remembrance the sins of their forefathers, which they have not only imitated, but exceeded.

God then proceeds by the mouth of his prophet to recount the transgressions of the Israelites in Egypt, in the wilderness, and in Canaan; and to contrast their obstinacy and disobedience with his own long-suffering and goodness. *They rebelled against me, and would not hearken unto me. They walked not in my statutes, but polluted my sabbaths. I gave them my statutes. I gave them my sabbaths. Mine eye spared them from destroying them.*

Here was an appeal to facts, which no one could question, both with respect to the mercy of God, and the ingratitude of man: God furnishing every means of grace, and man as invariably neglecting them. The great purpose of the Most High was to preserve the Israelites from the debasing customs of the Gentile world: to keep them from mingling with the heathen, and learning their works. The besetting sin of the

people was discontent with God when they were in trouble; and confidence in themselves when they were prosperous. Many rites and ceremonies of a temporary character were therefore appointed—delivered to the people by Moses, and intended to cease, when one greater than Moses should appear, and when all distinction between Jew and Gentile should be abolished. Even circumcision, originally enjoined to Abraham, would be no longer binding under a new and more spiritual dispensation. These however, and the numerous rites which applied merely to the children of Israel, are not here adverted to; what is pressed upon the people, and promised to them if they regard it, is applicable alike to all times and nations: *Walk in my statutes, and keep my judgments and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.*

Such was the urgent command of Almighty God to his chosen people Israel, when they were journeying in the wilder-

ness, as he is pleased to refer to it by his prophet Ezekiel, when reproving the disobedience of their posterity. No notice whatever is taken by him of the many rites and ceremonies of the Mosaic law, which were to be abolished at the introduction of the Gospel. Nothing is said of ordinances, which were intended to serve a mere temporary purpose, and of course fell into desuetude when that purpose was accomplished. No mention is made of the shadows of good things to come on earth, which would cease to be binding, when the blessings which they prefigured should be bestowed. *The statutes of the Lord, which rejoice the heart,* and the sabbaths of the Lord, which give rest to the body and refreshment to the soul, are specially noted and commended. Let me hope, brethren, for your prayers, that we may be guided into all truth, while considering the Divine injunction and promise of the text, as it may be understood to convey an admonition and encouragement to ourselves. *Hallow my sabbaths; and they shall*

*be a sign between me and you, that ye may know that I am the Lord your God.*

The various rites and ceremonies, **which** were abolished at the introduction of the Gospel, were appointed by God for his people at sundry times, according as they were required for their good. But what was requisite for man at all times and under every dispensation, was ordained from the very first. Accordingly we find that the Sabbath was an appointment of the greatest antiquity, having been instituted by the Almighty as a day of rest at the very close of the creation. *God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*<sup>1</sup>

The ordinance must have been designed for all men, *without respect of persons*; for there could be no distinction of Jew and Gentile, when our first parents were the sole inhabitants of the world. The weekly division of time indicates a sabbath as having

<sup>1</sup> Gen. ii. 3.

been instituted from the first and observed by the different patriarchs. Even during the bondage of the Israelites in Egypt its obligations were not forgotten. Before the giving of the law from Sinai, in compliance with a Divine command they gathered twice the usual allowance of manna on the preceding day. And when Moses was informed of it he at once replied, *This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord.*<sup>1</sup> When however the moral and ceremonial law were given to the chosen people, the observance of the sabbath was anew proclaimed with the former. It was announced as part of a perpetual and unchangeable law, which cannot pass away upon earth : it was proclaimed as a portion of that eternal law, which was written with the finger of God and delivered amid the thunders of Sinai. *Remember the sabbath-day, to keep it holy.*<sup>2</sup> In exact accordance with this, God reiterates by his prophet what he originally enjoined on the

<sup>1</sup> Exod. xvi. 23.

<sup>2</sup> Exod. xx. 8.



Israelites in the wilderness; *Hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God.*

The sabbath was to be kept to commemorate the creation of the world: but the sabbath when kept would be a sign between God and his people; it would betoken the covenant that existed between them; it would further that sanctification, which it is the main object of that covenant to produce. Thus it had been very fully declared by Moses, *Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.*<sup>1</sup> The observance of the day of rest was to be regarded as a mark of our recognition of Jehovah as the one true God; as a public profession of our allegiance to that Almighty Creator, who made the heavens and the earth in six days, and rested on the seventh from all his work.

<sup>1</sup> Exod. xxxi. 13.

It is expressly declared of those who polluted the sabbaths, that *their eyes were after their fathers' idols*.<sup>1</sup> The regard, therefore, which was paid by any one to the day of rest, would seem to have tested what master he served, and what manner of spirit he was of. It indicated at once whether the heart was right with God; whether the treasure was laid up in heaven; whether the Lord was served with the affections and worshipped in spirit. In truth, the sabbaths, if hallowed, would be a sign between God and his people; an earnest to those who kept them, of being acquainted with God. *Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.*

It would seem, therefore, that the sabbath is not to be confounded with the rites and ceremonies peculiar to Judaism, which have all long since been abolished. It was instituted at the very beginning; before man had fallen, or labour had been appointed

<sup>1</sup> Ezek. xx. 24.

him; when the only beings who lived were very good, and neither Jew nor Gentile existed to be distinguished. This was the day that *God blessed and sanctified*, and that man was ever after expected to hallow. It would betoken him the servant of God: it would declare him to be the follower of the Creator of the ends of the earth. The day, however, with the sanction, although without the command of Him, who is the Lord of the sabbath, was changed when he had risen from the dead. From the earliest times of the Gospel, the seventh day has ceased to be observed by Christians; and the first day of the week has been kept in remembrance of the resurrection of Christ. A habit, which commenced before our Lord's ascension, and was generally practised by the first believers, may fairly be considered as entitled to our concurrence. Christianity is not a religion of mere forms and ceremonies—of times and seasons; it looks to the spirit, rather than to the letter of a command. The day therefore has been changed that we might commemorate our risen Lord,

and the new creation of the world to hopes of immortal glory. It is in this way a sign of testifying our allegiance to the Lord, who rose again from the dead. It is a profession of belief, that on the morning of the first day of the week redemption was accomplished, and man was *begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.*<sup>1</sup> The same portion of time is set apart to the more immediate service of God; and the new creation of man in righteousness and holiness is celebrated by its observance. That which was ordained for the dwellers upon earth in Paradise, in innocence and in rest, is enjoined on all mankind, who sojourn in this world of trouble and sin and labour. What then, when kept on the seventh day, betokened the worshipper of Jehovah resting from his work of creation, is now, when observed on the first, a sign of the follower of Jesus Christ rising to complete his redemption.<sup>2</sup> To all, whether Jew or

<sup>1</sup> 1 Pet. i. 3.

<sup>2</sup> "By keeping a sabbath, we acknowledge a God, and declare that we are not atheists; by keeping one day in seven,

Gentile, is the language of the text addressed by Him, who is a Spirit—*the same yesterday, to-day, and for ever. Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord.*

But, because the day is changed (not by commandment but by permission), it is thought by some that the injunctions to keep a sabbath no longer apply. This might be true, if Christianity were a mere outward service, and the Gospel were a religion of forms; or if it could be shown that the sabbath, like circumcision, and the various rites of the ceremonial law, was designed merely for the Jews. But we do not observe days and seasons for the sake of observing them, or need to be hedged in

we protest against idolatry, and acknowledge *that* God, who in the beginning made the heavens and the earth; and by keeping our sabbath on the first day of the week, we protest against Judaism, and acknowledge that God, who having made the world, sent his only-begotten Son to redeem mankind.”—*Horsley's Sermons*, vol. ii. p. 13.

from the rest of the world by the barriers of formality and decorum. We keep the sabbath, because God has appointed it from the very beginning; because man will require it to the very end. It is a sign of our outward discipleship: it is a means of our inward improvement. Let us consider, I beseech you, how we need its appliances; how we may hope to benefit by it. *They shall be a sign between me and you, that ye may know that I am the Lord your God.*

This was the promise repeatedly made to the children of Israel. But “do we need no sign to remind us of God? Are those reasons changed by time which caused God to rest on the seventh day? Are we not created beings, who have lost the image of God, in which we were made? would we blot out the little likeness that we have left? Here in the house of prayer, and there at the table of the Lord, we see some traces of resemblance to the family of God; but go into the streets and lanes of our cities—

into the highways and hedges of our land, and where are they to be discovered?"<sup>1</sup>

If the sabbath is not a divine institution, obligatory on all, and required by all, then it is a mere human arrangement; a matter of policy or expediency agreed on to-day, but rejected to-morrow, which each man is at liberty to question, and which all are entitled to disregard. "Abolish the sabbath, close the sanctuaries, open the marts of traffic, make the curse of labour one-seventh heavier than it is; and the enemy of mankind will soon have his wish in effacing from our foreheads, and from our hearts, the image and superscription of our Maker."<sup>2</sup>

Assuredly, my brethren, if we merely regard ourselves as the creatures of God, we shall perceive the importance of the sabbath, and the benefit which may be expected from hallowing it. But we ought surely to consider ourselves as his redeemed creatures.

<sup>1</sup> See Sermons by Bishop Selwyn, preached at Windsor, and printed for private circulation.

<sup>2</sup> Ibid.

We should remember that on that day, when God rested from all his work which he had made; even then, at the very foundation of the world, the Lamb of God was ordained to die. That Saviour, who rested from his work of sorrow in an earthly tomb, rose on the Christian sabbath to sanctify a new day of rest, to be the day of the Lord for ever. The former sabbath might betoken the rest of man from those sins, which were buried with his Redeemer. But this was the type of the rest of God's elect in heaven, the peaceful communion of the saints of Christ with him, whose *rest shall be glorious*; a sign between redeemed man and his now glorified Redeemer.

Who that believes this can doubt that we stand in need of such a sign to remind us of our Lord; the sign of that weekly festival of the Resurrection, which we call the Lord's day? Which were most likely to require to be reminded of their Lord, the Apostles or ourselves? they, who walked by sight, or we, who can walk with him



only by faith? Who can tell what spiritual gift he may lose by neglecting one Lord's day service? The Apostle Thomas lost the sight of his blessed Master by staying away from the assembly of believers on the first day of the week after the Resurrection. The next week he was with the rest of his brethren and saw the Lord. But a blessing of far higher worth is within *our* reach. Jesus said, *Blessed are they that have not seen and yet have believed.*<sup>1</sup> Who can tell when it will please God to increase his faith? May not the very sabbath, when we are absent from the sanctuary, be the one which might have helped us most to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?

Let me beseech you, my brethren, to consider this subject in a calm, and impartial, and serious spirit. We trust we have shown, we are sure that each of you who will search the Scriptures in a right spirit will be constrained to allow, that the sab-

<sup>1</sup> John xx. 29.

bath is a divine institution, intended and adapted to promote the glory of God and the good of man. Admit this, and you will at once feel that what one man needs, all need ; that what you require and value, all equally want, and all must be taught to appreciate. There must not be one law for the rich and another for the poor ; rest for the former and work for the latter ; a house of prayer for the independent and the wealthy, a bait to work or a sanction to sloth for the dependent and the poor. The means of grace which are useful to one, are necessary for the good of all. "Your servants, workmen, labourers, apprentices,—every one of these," to employ again the heartstirring language of Bishop Selwyn, "has a soul to be saved or damned. Every one was baptized into the Church of Christ, and is therefore no longer a servant, but above a servant, a brother beloved of the Lord. The Lord's day is peculiarly the poor man's birthright. God gave the sabbath for the spiritual benefit of all, but

especially of those who need it most,—who have no rest-day in the week but this, who have no breathing time from the daily toil to ‘*commune with their own heart*’ except the peaceful hours of Sunday. We claim the sabbath as the poor man’s birthright; a right which has been his from the time when God for the sin of man condemned him to till the ground from which he was taken, and appointed him to eat bread in the sweat of his face. The servant and the labourer cannot speak in their own behalf.” Let them refuse to work on the day of rest, and they are silenced at once with the remark, that others can be found who will. The poor man therefore will not claim his right to the sabbath, because he fears his worldly master, and is ignorant, it may be, of its worth. But Christianity is no respecter of persons; and the Christian desires the good of all—he will not be indifferent to the interests of the poorest. Are we to make no attempt to cure the lunatic, because he does not know that he is mad? Do we

not rather strive the more to heal him, and to restore him? If our servant is sick, we provide him with medicine; if he is beside himself, we send him to an asylum. The bodies and minds of men move our compassion: and must the soul alone be unthought of and uncared for? Can it be, that we know the "soul of a brother or sister to be as dark within, as if Christ had never died to give it light—that we believe a fellow-creature to be living as without God in the world, and never send him to this hospital of the soul, to learn the way of salvation through the mercies of the Saviour?"<sup>1</sup> Can it be that we make a brother for whom Christ died toil through life to minister to our pleasures, and permit him to perish in death for lack of spiritual knowledge? Let each man question his own heart thus. "If I keep another from every opportunity of worshipping his God, and starve his soul for lack of knowledge of the gospel; when we shall stand at the judgment seat of Christ, and

<sup>1</sup> Bishop Selwyn.

I shall see his soul go down into the pit of hell, shall I or shall I not expect to follow him?"<sup>1</sup> This is the sentence of St. John.<sup>2</sup>

Oh, let me urge you, as you value your own salvation or desire the good of others, as you care for the sabbath yourselves and would extend its benefits to your brethren, see that no obstacle is put in the way of the least of your brethren, which may hinder him from its observance and usefulness. We desire not to make it a day of gloom or austerity to any, but a season of gladness and improvement to all. If you find it valuable to yourself as an interval of repose from the turmoil of the world and a period of refreshment for the benefit of your soul, how much more important must it be to those whose labours are heavier, and whose toil is more incessant, while they are far more ignorant of the things which accompany salvation! You may think little of these things; for you see these seven-day bondsmen only in their health and vigour. Be

<sup>1</sup> Bishop Selwyn.

<sup>2</sup> 1 John iii. 14—15.

assured you would indeed think differently if you could see them on their dying beds. Each would tell you a dismal story of his servitude; how the sabbath was his day of heaviest slavery; how each Lord's day had left him a wearier drudge in body, a darker heathen in his soul. Sunday had been no Sunday to him; his body had received no refreshment; his soul had acquired no knowledge, obtained no foretaste of its everlasting rest. We are telling you of matters which fall continually within the observation of the Christian minister. Oh, that you could hear the agonizing cry and witness the look of remorse and despair, as we have, in those who have lived without a sabbath here, and who look without hope or comfort to the coming of the sabbath hereafter. *Remember* then, I beseech you, *the sabbath day to keep it holy*. Use it while on earth in making preparation for heaven. It will then show whose you are and whom you serve: it will prove you to be true servants of Him who rested in the beginning from the work of creating man in

his own image ; who rested again in later time from restoring man to the favour of the Most High, and re-creating him as God's servant ; who will hereafter come to receive his faithful followers, and admit them to the new heavens and new earth, when there shall be an everlasting sabbath of praise and thanksgiving *to Him that sitteth upon the throne, and unto the Lamb for ever.*<sup>1</sup>

<sup>1</sup> Rev. v. 13.

## S E R M O N II.

## THE MANNER OF KEEPING THE LORD'S DAY.

LUKE xiii. 14.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

THE motto of the Christian religion is mercy; not as opposed to justice, but as tempering and assuaging it. The God of the Christian believer is love; not as distinguished from a being who is to be feared, but as marking one who is reconciled. The character of the Christian disciple is sincerity, and is stamped by right motives rather than by right appearances. Princi-



ples that are sound are preferred to practice that is seeming—the devoted affections of the heart to the merely passive assent of the head. The object of the Gospel being the future happiness of man, it looks to everything, as it is likely to promote it—as it bids fair to make him acceptable to God here, and to ensure his acceptance hereafter. The attainment of heaven is regarded as the main point on earth. Every action is considered in reference to the spirit with which it was performed: every means is estimated by its bearing on its intended end. The literal compliance with a command, and the punctilious abstaining from what is forbidden, are commended solely with respect to the grounds on which they have proceeded. This is the necessary consequence of serving one who knows the heart, and is acquainted with our inmost thoughts. *They that worship him, must worship him in spirit and in truth.*<sup>1</sup> A rite or ceremony, if it rests on the authority of Scripture, is to be

<sup>1</sup> John iv. 24.

observed, because the neglect of it would prove indifference to him who has enjoined it. But a rite or ceremony will not benefit its merely formal observer : it is beneficial or not according to the views with which it has been conformed to. Every ordinance of God and every exercise of religion rest, as to the benefits to be expected from them, upon the like footing—the spirit in which they are performed. The least exercise of devotion will be profitable, if it is sincere : the most essential means of grace will be worthless, if they are not used with singleness of eye and sincerity of heart. But if even the most sacred appointments must be observed in a right spirit, to be useful to those who keep them, they must be complied with in their intended spirit to effect the purpose they were designed for. If it is necessary that the observer should be right-minded, it is essential that the observance should be rightly understood. If the Christian must not be a formalist, neither must Christianity be interpreted as a form.

*I will have mercy, and not sacrifice,*<sup>1</sup> will be the characteristic of true religion, no less than of him who possesses it. This was very forcibly exhibited in several parts of the prophetic writings, and the unsparing manner in which formality and self-righteousness are condemned throughout them. This was still more decidedly the case in the example and teaching of our blessed Lord, who proclaimed on every occasion the value of spiritual religion, and made all that he said or did bear upon the amelioration of men's hearts and the improvement of their lives. We lately took occasion, from the consideration of the Divine command to the children of Israel by the prophet Ezekiel respecting the sabbath day, to call your attention to the obligation and advantage of hallowing what God had sanctified in the beginning. We endeavoured to show, that what was instituted when man was innocent, and had not yet been appointed to labour, was equally binding when he be-

<sup>1</sup> Matt. ix. 13.

came weak and wicked, and was condemned to *eat bread in the sweat of his brow*. We pointed out that the ceremonies which had been abolished were of later date ; but that a sabbath was ordained for man at the very first, and will be needed by him to the last. We noticed the change of day permitted and sanctioned by our blessed Lord, although nowhere directly enjoined. How the day should be observed by the Christian, we did not distinctly say ; although we showed that it is not rightly observed by many of the followers of Christ. An instance of the manner in which the Lord regarded it, and therefore of the spirit in which it should be looked on by his people, occurs in the passage from which the text is taken—it has been frequently heard by some of you, and read probably by most—let us pray that we may so mark what Christ did, and digest what he said, that we may be induced to copy him while we dwell in this world, and may hope to live with him when we are summoned to another.

The portion of our Lord's life which the Evangelist is relating, is his journey towards Jerusalem, where he was eventually to suffer. *He stedfastly set his face to go to Jerusalem.*<sup>1</sup> The time was mainly spent in enlightening men by what he said, and awakening them by what he did—in uttering the most gracious words, and performing the most glorious works. The example which is here given of his power and goodness, is the instant cure of *a woman which had a spirit of infirmity eighteen years*, who was so *bowed together* with weakness that she *could in no wise lift up herself*. In spite of her trying malady, which made it most difficult to move, she had come to the synagogue to seek comfort in her affliction. She went up to the house of prayer, notwithstanding all the trouble it occasioned her. Our Lord, who happened to be teaching with authority, was called upon to act with authority. He spake the word that the disease should go; he placed his hands upon

<sup>1</sup> Luke ix. 51.

her that virtue might go forth from him, and she was restored to health and strength. *When Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.* It would seem, from the remark of our Saviour shortly afterwards, that the woman was no ordinary sufferer, and her disease of no ordinary character. He describes her as one *whom Satan hath bound, lo, these eighteen years.* A work of mercy, however, was wrought upon her. She who sought for consolation of mind, had found the cure of her body; she who repaired to the temple to pray for support under suffering, retired from it to praise God that it was gone. The natural feeling of the standers-by would lead them to admire such a work of wonder, and to glorify the worker. They would not ask why, or when, or how it was done; they would feel that a good work had been wrought upon a fellow-creature—and they

would ascribe it to the love and power of the great Creator. Times and seasons would not be contemplated by them in considering the goodness which had relieved the sufferer. They would be sure that a good and gracious work could never be ill-timed or out of place. But there are and ever have been those, who are particular about trifles, and indifferent about weightier matters ; who, as in this case, were unconcerned that the weak was made strong, but were offended that God's holy day was chosen for God's work of love.

The Jewish people, at the time of our Lord's appearance, had become more scrupulous than ever about forms ; and, in proportion as they neglected the more essential points, they insisted the more upon unimportant trifles. They had brought themselves, for the most part, to trust to what was outward, and rest upon the mere externals of religion. When then a disease of eighteen years' continuance was cured by a word, and one who was bowed down by

infirmity was raised to immediate health ; instead of thanking God that a great work was done, they took exceptions at the moment which was chosen for its performance ; and as they could not venture to accuse him, who had acted *with authority*, they indirectly reprov'd her, who had profited by it. *The ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work ; in them, therefore, come and be healed, and not on the sabbath day.* Instead of calling upon the congregation to acknowledge the blessing which had been conferred upon one of the worshippers ; instead of rejoicing that a sufferer had been relieved and the weak had been made strong, he objected to the breach of the sabbath which had been committed. All work was forbidden on the day which God had hallowed : and no exception could be made in favour of a work of love.

This was the argument which the Jewish



ruler employed against the Lord of the sabbath. Our blessed Lord, *as his custom was*, refuted him by a reference to his own practice, and to the general habits of the people. If the infirm woman ought not to have been healed, it could only be because no work, however needful, was allowable on the sabbath, nothing which might be necessary for ourselves, charitable to our brethren, or pious towards God. The law was uncompromising in its requirements. It made no exceptions in favour of what might be reasonable or right. *In it thou shalt not do any work,*<sup>1</sup> was the unequivocal language which it held. But then they who would enforce the law rigidly upon others, must keep it strictly themselves. Was this the case with the Jewish ruler and the people generally who were subject to him? Did they admit of no plea for the slightest work on the sabbath? Did they allow of nothing as necessary to be done thereupon? They rested much upon their

<sup>1</sup> Exod. xx. 10.

undeviating observance of the law; they trusted greatly to their literal attention to its ordinances, and compliance with its forms. And yet our Lord, who knew what was in man, knew that they did not regard it altogether. They fed those animals of the brute creation, which they were accustomed to employ in labour; and surely they ought not to take exception at the cure of a suffering fellow-creature. *Doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?* Let none, therefore, who would uphold and practise the one, presume to raise objections against the other. If the sheep may be rescued from the pit, this sufferer may be relieved from her pain. The animal bound to its stall is loosed on that day, as well as others, for its support; and the Jewess, who was bound by Satan, might as fitly be loosed from her

infirmity. Away, therefore, with that view of the Divine appointments which would interpret them with the most literal strictness, and make them, as it were, rules with no exception; which would insist on every jot and tittle of the letter, and have no regard to their spirit. No answer was attempted; for none could be made to the reasoning which was here employed. *When he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.* The character of the sabbath, and the spirit in which it should be observed, are for the most part determined; as our Lord summed up on another occasion: *Wherefore it is lawful to do well on the sabbath-day.*

The spirit of the Jewish law was rigour and severity; an unbending harshness suited to the first ages of mankind, and to the temper of the Jewish people in particular. These features in the law itself were interpreted in the strictest manner by the Pharisees, who were its main expounders. They

kept up their authority by exacting the most rigid observance of forms, and they maintained their opposition to our blessed Lord by exposing his apparent neglect of them. He did not therefore, you will perceive, defend that neglect ; but he pointed out how even the Jewish rulers occasionally infringed the letter of the law. The sustenance and care of a creature, which was useful if they kept it, and valuable if they parted with it, were invariably attended to ; the support and comfort of a fellow-mortal must therefore be infinitely more important. He did not defend the abuse of the sabbath ; but he sanctioned its appropriate use. Love was the characteristic of his religion, and love to God and man might be manifested at all times and in all places. He went about doing good ; and his followers were allowed and called upon to copy his bright example. When then we are asked by any one, how the sabbath is intended to be observed ? we answer, It was made by the Almighty for man ; and it should be employed to pro-

mote the glory of God, and the salvation of man. Each individual should take advantage of it for his own personal improvement, and for furthering the best interests of his brethren. He should make use of it for the public worship of God, and the public benefit of man. At least it should be a day of rest from the cares and engagements of this world ; a time of communing with God here, and preparation for his presence hereafter. The rigid Jew dwelt strongly on the Divine command, that cattle should not be worked : the Saviour only intimated that cattle must be fed. His disciples, when they were an hungered, were excused for plucking ears of corn ; but no intimation is given that it would have been allowable to reap it. The sick man, who was brought upon the couch to be cured, was enabled and instructed to take up his bed and walk ; but no sanction was thereby given to ordinary and unnecessary work. The objects announced by the angels in proclaiming the coming of our Lord, were

ever held in view: *Glory to God in the highest, and on earth peace, goodwill towards men.*<sup>1</sup> We are not to take the measure of our obedience from the letter of the Jewish law, but from the character of our Saviour's observance of it, and of Him who originally enforced it. *God is a spirit; and they that worship him, must worship him in spirit and in truth.*

This was clearly not the manner in which the ruler of the synagogue regarded the gracious work of mercy which Christ performed on an infirm woman on the sabbath. He confounded a good work to another with the toil of ordinary work by oneself; and he argued upon the letter of God's command without paying any attention to its spirit. He would have made the sabbath a burthen, not a delight; he would have converted rest into a care and a curse, instead of a refreshment and a blessing. We have not so learned Christ, or been so taught to think of his

<sup>1</sup> Luke ii. 14.

gospel, as to convert a means of grace into a snare to effect our ruin. We would not make the sabbath a day of cold abstraction from the present world, but of zealous preparation for the next. The rest required upon it does not consist in doing nothing, but in doing good; in stopping to examine ourselves; in refraining our foot from evil, and our lips that they speak no guile. The weekly return of the Lord's day furnishes us with an especial means of prayer and praise: a call to consider our ways, and turn more earnestly to God. It is a time when the Christian is particularly bidden by his Lord to the house of prayer, and is urged to seek to be healed from the leprosy of sin. Let us not, therefore, deceive ourselves with supposing that a right observance of the sabbath-day implies a perfect abstinence from work. The Lord's day is most truly kept, when the Lord's glory is promoted, the Lord's will is done, and the Lord's people are strengthened. *That* is the Christian's rest, which leads

him. to execute every work which may be needful to himself, useful to his neighbour, and acceptable to God. That is the true sabbath, which is so kept while we are on earth, as to render us every week fitter for heaven.

Inquire, then, I beseech you, if this is the light in which you have viewed it, and the object with which you have spent it. It is not as a day of gloom, but as a day of grace, that we would beseech you to regard it. It is not as a season of reluctant abstinence from all work, but of the cheerful performance of every work of love. It is a time for healing the sick man's body, and awakening the sinner's soul; for raising the dead in sins to newness of life, and stirring up the formal and self-righteous to appreciate the life-bestowing gift of God. It is a time for visiting the fatherless and widows in their affliction, for reminding ourselves and others of the journey which we are all pursuing. It is a moment when the master should be more than ordinarily intent on his servant's good, knowing that



both have a Master in heaven ; when the servant should think more than usually of his master's welfare, remembering that he serves the Lord Christ. It is a period when the parent should particularly inquire, if he is bringing up his child in the nurture and admonition of the Lord ; and children should remember to honour their earthly parents, and have regard to their well-being and comfort. It is an instant when all God's children should seek especially to be taught of the Lord ; and even those who have not yet heard of him should be assisted and exhorted to learn. It is a day which God has given to man—from the highest prince to the lowest peasant—to serve his Maker, and to save his soul. At least, as Bishop Horsley says, “the same proportion of the sabbath will be devoted to religious exercises, public and private, as every man would spend of any other day in his ordinary business.”<sup>1</sup>

I wish there were good grounds for think-

<sup>1</sup> Sermons, vol. ii. p. 25.

ing that the day of rest, which God has appointed for all, were not withheld from any by their fellow-creatures. I wish that the only work which was imposed upon the poor were that which is necessary for the good of all, and is sanctioned by the Maker and Saviour of all. I wish that those who profess to value the sabbath for themselves would exert themselves to obtain it for others. God has instituted it for all. Christianity demands it for all. But the profits of the selfish and the pleasures of the thoughtless are preferred to the rights and interests of the poor; and men go up and down upon the earth, indifferent about their souls, and ignorant of the Saviour, because they who ought to help them, tempt them to their ruin. From such "hardness of heart and contempt of God's word and commandment, good Lord, deliver us!"

We have thus attempted to show you the spirit in which, from the example and advice of our Blessed Master, we are called

upon to observe the sabbath ; and have endeavoured to enforce upon you that it is not to be regarded as a form, or rested in as a means, but to be kept in a spirit of sincerity and love, and employed to further the great end of our salvation. So, then, let me beseech you to hallow God's sabbaths. They were instituted at the very first ; they will be needful to the very last. Let not the Lord's day be with you a day of darkness and gloominess, of sullen quietude and self-abstraction.<sup>1</sup> Rather let it be

<sup>1</sup> "The sabbath was ordained for a day of public worship and of refreshment to the common people. It cannot be a day of their refreshment if it be made a day of mortified restraint. To be a day of worship, it must be a day of leisure from worldly business and of abstraction from dissipated pleasure. But it need not be a dismal one. It was ordained for a day of general and willing resort to the holy mountain ; when men of every race, promiscuously—Hebrew, Greek, and Scythian, bond and free, young and old, high and low, rich and poor, one with another—laying hold of Christ's atonement, and the proffered mercy of the gospel, might meet together before their common Lord, exempt for a season from the cares and labours of the world, and be 'joyful in his house of prayer.'"—*Horsley's Sermons*, vol. ii. p. 27.

a day for growth in grace ; for self-inquiry and self-improvement ; for instructing and aiding others ; for praying to and praising God. *It is always lawful to do well on the sabbath-day ;* and we shall do best when we study to make it conducive to the glory of God and the good of our fellow-creatures ; when the earthly sabbath tends to prepare for the heavenly one ; and the exercises of prayer and praise below are made conducive to our admission into God's presence above. He who loved us and gave himself for us, once strengthened a poor sufferer who had been bowed down by her infirmity eighteen years. *Woman, thou art loosed from thine infirmity.* But, if we seek to become strong in the Lord, if we are made sensible of our utter helplessness, he will also release us ; he will bid us go in peace, and at the last day he will welcome us with the joyful announcement, This my son was dead, and is alive again ; he was lost, and is found ; and *so an entrance shall be ministered unto you abundantly, into the ever-*

*lasting kingdom of our Lord and Saviour Jesus Christ.*<sup>1</sup>

You are all aware, that, for several years, I have called your attention occasionally from this place, and frequently in private, to the need of care and circumspection in the observance of that day, which has been set apart for the rest of the body and the refreshment of the soul. I have at different times ventured to remind you that the same privileges and opportunities, which you possess yourselves, it is your duty to see extended to others ; and that the liberty of worshipping his God and Saviour is a right which should be extended to every one. We presume not to interfere with each man's licence to determine for himself in this matter, as he is alone responsible to God ; but we venture to object to that tyranny, which would withhold from any fellow-creature the liberty which God has provided for him. At this time too, when every one is laudably vying with his neighbour in the education

<sup>1</sup> 2 Pet. i. 11.

of the poor, and the cause of truth is progressing, and the knowledge of the Lord, we would hope, increasing, we may remind you of the necessity of affording to all the means of grace and salvation. Whatever is needful for any one is necessary for every one ; and no vocation will exempt him who is employed in it, from having to *give account of himself to God*. While therefore the streets and lanes of our great metropolis are being sought out, that the dwellers in them may be instructed in the way of salvation ; while sympathy is wisely excited to better the condition of the most destitute and abandoned, let me tell you that there are those in your own locality, who may be better clad, but are little, if at all more informed. There are many who enter no place of worship, because they will not, of whom some might be influenced by you for good : there are some who enter no place of worship, because they cannot, for whom your influence might obtain the power. Some of these know nothing of Christ, whom to know

is eternal life : they cannot read God's word or acquaint themselves with their present state and future prospects. Remember, I beseech you, that these men are your brethren ; redeemed by the same Saviour ; requiring the same Sanctifier. These men need the same helps with ourselves ; and are heirs to the same hopes. Many of them know not what prayer is, or who God is : they live as if there were no God to be served in this world, and no account to be rendered in the next.

If we value our own opportunities of devotion, or regard the Creator's will and our fellow-creatures' welfare, we shall bestir ourselves to wipe off this reproach from among ourselves. We shall not rest, till every one, *from the least to the greatest*, is enabled to know God, and permitted to serve him. Especially at the time when sabbath desecration is likely to be increased with the increased facility of travelling, shall we desire to provide our own households with those Christian principles, which will keep them

from being carried away with the multitude who do evil ; which will lead them to serve God with all good fidelity while they are on earth, and **S** **E** **T** them to hope in God for his ready help when they are removed. Caring ourselves for the one thing needful, and building on that rock which will never fail us, we shall seek to interest all within our influence in the things which accompany salvation, and to encourage them to walk in the path of everlasting life. Employing the Lord's day in studying the Lord's word and doing his work, we may be six days in the world ; but we shall pray to be kept from the evil on all days ; and when our sabbaths here are ended, we shall hope to spend an eternal sabbath with our God and Saviour, where temptation will no longer exist to beguile us, or trials to harass us : but the people shall be all righteous ; and *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.*<sup>1</sup>

<sup>1</sup> Rev. xi. 15.



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A SERMON

PREACHED AT THE LOCK CHAPEL, HARROW ROAD,

SUNDAY, JULY 28th, 1850,

AT THE CLOSE OF A MINISTRY OF SHORT DURATION.

BY THE

REV. W. B. HAYNE, M.A.

(PUBLISHED BY REQUEST).

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This discourse may appear to some of a character too general for a Farewell Sermon. The writer begs to inform his readers, that it was followed by one in the Evening on 1 Thessalonians v. 25—"Brethren, pray for us"—in which greater opportunity was afforded for topics suited to the occasion.

# A SERMON.

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COLLECT, 4th SUNDAY AFTER ADVENT.

*“ O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost, be honor and glory, world without end. Amen.”*

HEB. xii. 1—3.

MY DEAR BRETHREN,

IN coming to the close of my ministrations among you, it would ill become me so to magnify the importance of my comparatively short and insignificant labours, as to deem that a sermon expressly valedictory would be expected; nevertheless I would not unceremoniously leave you without a few parting words. My beloved brother, who is gone, had the opportunity of seeing, from the opening of this House of God, many gathered around him; he saw steadily increasing numbers from year to year; and at length had the gratification of leaving it with almost every seat occupied. My duties have been merely to supply his lack of service. These duties will now end. I have to thank you for the kind, candid and patient attention you have ever given to the word preached. I shall ever think of you with cordial affection. A more attentive auditory

he that comes to minister among you cannot have; but I do pray most heartily that, coming in the fulness of the blessing of the Gospel of Christ, more may be gathered into the fold of God's chosen ones, and those that do know Him, be built up in their most holy faith. It will not be incumbent on me to take a retrospect of the past, or to dwell on the charities connected with this Chapel—that has been done by your late beloved Minister. My duties have been principally Ministerial; and my present task will be, to urge on you, with all earnestness and affection, and with great plainness of speech, a most weighty charge of the great Apostle to the Gentiles. I have chosen a passage of great practical importance.—In it the Christian life is represented as a race—the hindrances are pointed out—remedies proposed—and the encouragements set forth. May that Spirit, whose aid we have ever invoked, be especially vouchsafed this day! May the words spoken be words of wisdom, and as “nails fastened by the masters of assemblies, which are given from one shepherd,” (Eccles. xii. 11), be fixed and abide in our hearts.

I.—In the first place, the Christian life is represented as a *race*. We view almost every thing as we view the Bible. If we regard that book as a blessed revelation from Heaven, time and eternity will appear to us as there set forth. When in youth we read that holy page, our minds are filled with images of the importance and blessedness of true religion. In after life, by the absorbing interests of this present world, those images become more or less obliterated, and religion is viewed as something uncongenial, and almost incompatible with the overwhelming concerns of business and of pleasure. It is allowed that it may operate as some restraint on the worst passions of human nature—that it may be an admirable political engine for the promotion of peace and good order—that it may suit the aged, the sick and dying pillow—*r in these days of latitudinarianism it may be classed*

among those things which *may* be good, and *may* be very important, but must not be named or alluded to in the daily routine of this world's busy hum, but must be reserved as a silent and secret transaction between the individual soul and the great Father of Spirits. Under this aspect, man is not only not amenable to his fellow-man, but, enshrined within himself, every thing is to be taken for granted, and he heeds not to be "ready always to give an answer to every man that asketh him a reason of the hope that is in him." 1 Peter iii. 15. But, if awakened by the Spirit of God, a man begins to perceive what he is as a sinner—what a holy God his Creator is—and what an awful thing is a judgment-seat—then no figures in the Word of God appear too lofty or too strong to pourtray all that he feels must belong to the Christian life. The expressions "pressing," "striving," "labouring," "running," "contending," "wrestling," "fighting," from whatever games, laborious and athletic exercises, or the actual and deadly struggle of warfare, these figures are drawn, he sees, he feels in them nothing beyond what does after all but faintly depict the actual experience of the Christian. He that thinks of the Christian course as something smooth, and easy, and common-place, knows not himself nor his God—has no conception of the inestimable prize, and has no sympathy with the Bible.

The Christian life is a race. In many points there is a striking similarity—in some, as marked, a dissimilarity. In noting the points of similarity, we observe, (1st) Few really enter the lists, while many stand by, and put forth no efforts to contend for the prize. Many hear the trumpet of a Gospel herald summoning them to the contest, but they only look on.—"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. viii. 14. (2) The ordinary racer must exercise much discipline of body; so the Christian must practice self-denial;—he must keep *under his body*, 1 Cor. ix. 24, &c.; "mortify his members," Col. iii. 5, and "cleanse himself from all filthiness of the flesh

“and spirit.” 2 Cor. vii. 1. (3) Rules are given, limits are prescribed, and they that strive must “strive lawfully.” 2 Tim. ii. 5. The Christian has a prescribed way in which to walk. Isa. xxxv. 8. He has appointed weapons, and a heavenly armoury from which to fetch them. Eph. vi. 11-17. These weapons are not “carnal, but mighty, through God, “to the pulling down of strong holds.” 2 Cor. x. 4. He must not make a rule for himself, but adhere “to the law “and to the testimony.” Isa. viii. 20. “He must be fervent “in-spirit, serving the Lord.” Rom. xii. 11. “He must gird “up the loins of his mind.” 1 Pet. i. 13. (4) It is not enough to make some noble effort and a few mighty struggles, and then give up. It is not enough for the Christian to “run well” for a time (Gal. v. 7); he must press toward the mark for the prize. Phil. iii. 14. He must pursue with energy his course, and only look for the crown *after* he has “suffered *awhile*.” 1 Peter v. 10. His work is not done when he retires from the gaze of his fellow-men; but in secret he speeds on his heavenly way. Here, often, the race is most difficult—here he must wrestle like Jacob—he must cry like the Psalmist, Psalm lxiii. 8—“My soul followeth hard after thee”—here, like his Divine Master, he must spend whole nights in prayer, that he may be held up by that divine aid, without which he is conscious he can “do nothing,” (John xv. 5), yea, “he cannot but fall.” (15th S. aft. Trin.) (5) He that striveth, keeps the crown for which he strives in view. The eyes of a Christian are directed, with cheering hope, to the crown of glory, which fadeth not away. (6) He that contends in earnest, progresses. If there is no progress in the divine life, its reality is to be suspected. “The path of the just is as the shining “light, that shineth more and more unto the perfect day.” Prov. iv. 18. “He that has clean hands shall be stronger “and stronger.” Job. xvii. 9. (7) There is one that awards *the prize in all earthly games*. There is a great Arbitrer *of the Heavenly race*—He knows each one engaged—He

knows, also, the difficulties in their path—and is acquainted with all the evil that lies folded up in their heart; and while he says to all, “Be faithful unto death, and I will give thee “a crown of life,” (Rev. ii. 10), he apportions to each their station with the nicest discrimination—to one, “Have thou “authority over ten cities;” and to another, “Be thou over “five cities.” Luke xix. 16, &c.

While these form some most important features of resemblance, there are striking points of dissimilarity. (1) A most important one is, that in the earthly race one only can receive the prize; in the heavenly, all that run with patience, and endure to the end, shall inherit a crown. (2) In the earthly race, the strongest and the fleetest only prevail; in the heavenly, “the race is not to the swift, nor the battle to the strong,” Eccles. ix. 11; the weak, the timid who, “though faint, yet pursue,” (Judges viii. 4), shall triumph at the last. (3) In the heavenly race, the victorious cast their crowns before the throne, saying, “Thou art worthy, O Lord, “to receive glory, and honor, and power: for thou hast “created all things; and for thy pleasure they are and were “created.” Rev. iv. 11. They acknowledge themselves worthy of all condemnation—“that after they have done all, they are unprofitable servants,” Luke xvii. 10; they renounce all merit, and ascribe their whole success to the grace of that God who first made them willing in the day of his power. But in earthly contests, the proud victor is rendered more proud by the plaudits of his fellow-men, as if solely indebted to his own might, and his own wisdom. (4) We may notice one more striking dissimilarity—that in every earthly contest we may be lookers on without the least detriment, and with perfect impunity: not so in the heavenly race.—If we contend not there, we not only lose the crown, and miss the heavenly feast, but we incur the severest displeasure of the great King, and must expect to hear nothing less than *the sentence awarded to him who hid his talent in a napkin—* “Take, therefore, the talent from him, and give it to his



“which hath ten talents, and cast ye the unprofitable servant into outer darkness.” Matt. xxv. 28-30.\*

Such is the race.

II.—What are the *hindrances*? It is clearly intimated there are such, from the Apostle’s reference to patience, and to the weight and the sin that doth so easily beset us. The hindrances in the ordinary race are external and internal—those which surround the racer, and those which are in the racer. There are those which he encounters in every step of his course, and those which are generated in his own evil heart of unbelief. (1) We learn early in our Church, “that we are set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright.” 4th S. aft. Epi. The most earnest racer meets with opposing currents to impede his course—pleasures, ease and indulgences court his acceptance, and in a thousand shapes tend to enervate and dispirit him. Where pleasure has lost its captivating powers, there will oft the love of amassing wealth, and laying up for the future, check the longings after the incorruptible crown. Where neither luxuries are strewn in the path, nor the opportunity of amassing riches is afforded, yet will the *cares* of the world so engross the whole man, that but few and faint steps are made toward the attainment of the glorious things which are laid up for those that love God.

Some hold on the even tenor of their way for a time; but so painful is the contradiction of the will—so distressing to flesh and blood is affliction in every shape, that when tribulation or persecution ariseth, “bye-and-bye they are “offended” (Matt. xiii. 21), go back, and walk no more in the strait and narrow path. Man loves ease—will fold his arms, and hope all will be well at the last.—He would

\* It might be noticed, that while the earthly contest lasts, all is *intense labour*; but God provides for his servants consolation by the way, and makes “all things (even his falls) work together for good.”—*Zoumas viii. 28.*

willingly enjoy the rest that remaineth for the people of God, but more willingly have the rest on earth. Anything that shakes up his nest, and disturbs his indolent repose, makes the service of God tedious; and the race for the crown intolerable. Money, pleasure, pride, are the monster evils—the prevalant weights.

Besides all this, the evil spirit is prepared with many devices to beguile and deter the lingering soul. He will represent the race as too tedious, and the struggle too arduous—or that not so much is required—that God purposes the enjoyment of the many comforts of life—that he will not surely punish when we eat the forbidden fruit, or indulge to excess in allowed gratifications.

These outward stumbling blocks would comparatively little avail if there did not exist in the soul a tendency to grow faint, and be weary in well-doing. The spiritual warfare is foreign to man's natural state; "his understanding "is darkened, being alienated from the life of God through "the ignorance that is in him," (Eph. iv. 18); and consequently he does not perceive the beauty and excellency of that hidden life; there is in him no assimilation to all its blessed properties. Pride rebels against the spiritual requirements of the Gospel; sloth shrinks from all labour and all sacrifice; and when self-confidence and sloth are combined, the soul sinks into a state of insensibility to all spiritual and eternal things. "Even in those that are regenerate this "infection of nature doth remain" (Acts ix); though the will be renewed, there is a deep and mighty current of evil resisting the good; "the spirit indeed is willing, but "the flesh is weak." Matt. xxvi. 41. Hence the complaint of the Apostle, Rom. viii. 21, "When I would do good, "evil is present with me"—hence the exhortations, "Gird "up the loins of your mind," 1 Pet. i. 13; and "Let us "not be weary in well-doing." Gal. vi. 9.

*The nature and force of these hindrances will yet more clearly appear, when we come, in the IIIrd. place, to consider*

the *remedies proposed*. (1) The first charge of the Apostle is to lay aside every weight. This evidently alludes to something carried about the person. The shape of the garment—the length and fulness of a garment—the looseness of a garment, or any self-imposed burden, would greatly impede the course of the racer. A rival with light, short and appropriate dress, would have considerable advantage; and if he took additional pains, with his loins girded, to cast away every thing that could, in the least degree, slacken his pace, the victory would be his. In the Christian race, no one takes up any thing as a *weight*, which he thinks will prove a weight, and much less because it is a weight, and, therefore, will necessarily prove a hindrance. He takes up what is agreeable to him; and, if he think at all, trusts it will not prove a stumbling-block. Gradually it swells in importance, and its influence on him increases: he still endeavors to persuade *himself* it is no impediment, while his diminished interest in all divine things becomes apparent to all, and testifies against him. In most cases these weights are not things unlawful in themselves, directly forbidden, but they are lawful things unlawfully and immoderately used. It is a bounden duty to make provision for a family.—“If any provide not for his own, . . . he is worse than an infidel.” 1 Tim. v. 8. But the boundary line between what is suitable, and what is inordinate and unsuitable, is easily passed, and, when passed, a weight is created. While our moderation is real and known unto all men, with a light heart, and a light step, we can press toward the mark of the prize; but when the heart becomes overcharged with carefulness, the love of Christ, and the pursuit of the heavenly crown, takes the second or third place in our practical estimation. That care, which in due moderation would prove a blessing, by inordinate indulgence becomes a deadly weight.

*Again*, it is more than allowable to love our relations; *it would be sinful not to love them, and to evince that love by every expression and every act whereby they may be*

benefitted; but our great Lord and Master affirms, "He that loveth father or mother more than me, is not worthy of me." Matt. x. 37, and Luke xiv. 26. The excessive love of the creature will as effectually impede our course heavenward, as some ponderous clog on our feet will prevent our ascending the steep and rugged acclivity. If we would gain the prize, we must, with holy indifference, put away every thing that would come in *competition* with the crown; and everything in direct *opposition* to our progress we must determinately abhor. "Let the dead bury their dead." Matt. viii. 22. "We are doing a great work, so that we cannot come down," but haste to the goal, looking neither to the right hand nor to the left.

(2) In addition to such weights as clearly and palpably hinder us, we must lay aside the sin that doth so easily beset us, however deeply rooted, and however ardently loved. The two forms of expression, "the weight," and "the sin that most easily besets us," may signify the same thing; or, as I think probable, the one may be the outward manifestation of the other—the generating cause in the heart. We have considered the former, let us endeavour to expose to view the latter. We must make diligent search what this sin or these sins are. But need we deeply investigate? Do we not know them? Ought we not to know them? The great Apostle, in speaking of the malicious artifices of Satan, says, "We are not ignorant of his devices," 2 Cor. ii. 11; and should we be ignorant of the sins that most easily beset us?

We will not attempt to enumerate what they may be in each of us, but give some general description which may apply to all. The suffering Christians whom the Apostle addressed, under the bitter trials to which they were exposed, might have been disposed to sink through fear, or faint through unbelief; fear and unbelief might be besetting sins *common to them all*; but still there would attach to each *some peculiar characteristic besetting sin*. That is the sin

which (1) has the greatest advantage over us—(2) which silently, and, perhaps, at first imperceptibly cleaves to us—(3) which exercises its influence without causing us that alarm which it should do—(4) which falls in most with our constitutional tendencies and natural disposition—(5) which gathers strength from our situation and circumstances in life—and (6) which most frequently interrupts prayer, and draws us aside from the known path of duty. *What is yours?* Is it a lust of the flesh, a lust of the eye, or the pride of life? Is it an ungovernable temper? an overweening conceit? Is it a deep-seated pride? or is it that thou art “unstable as water, and shall not excel?” Gen. xlix. 4. Whatever it be, lay it aside—put it from you—contend against it—mourn over its power—weep over its effects—cry mightily to the Lord for grace, that it may no longer check you in your progress to the heavenly city. Religion is not a mere negation. If you only avoid such actions and habits as the world condemns, and perform such duties as the world approves—if you are only religious as other people are, your religion costs you nothing—it is worth nothing. A real religion, a thriving religion, is a continued, a costly sacrifice of self; the very first principle of such religion is the renouncing of self; and the progress towards victory is by successive victories over self. Our state is critical—we are placed between life and death, between weal and woe—and that eternal. If we would attain eternal life, we must lay aside every weight, and the sin that does so easily beset us. The gratification of many besetting sins for many years, and the gain of a thousand worlds, will not make amends for the loss of the soul. Matt. xvi. 26.

There is yet one thing, without which the race will not be successfully run—patience. The race may be long and trying—the battle hotter, and the ascent steeper. It may be *said to us*, “If thou hast run with the footmen, and they *have wearied thee, then how canst thou contend with horses? If in the land of peace, wherein thou trustedst,*

“ they wearied thee, then how wilt thou do in the swelling  
 “ of Jordan ?” Jer. xii. 5; or, “ ye have not yet resisted  
 “ unto blood.” Heb. xii. 4. So that, in every step of your  
 course, the words of the Apostle to the suffering Hebrews  
 will be applicable—“ Ye have need of patience.” Heb. x. 36.  
 We do not yet know to what we may be called; but we do  
 know that he only that endureth to the end shall be saved.  
 Matt. x. 22.

In this race it will not do to look back; it is not a  
 contest in which one decisive blow will determine the victory;  
 it is not one great act of self-denial which thousands may  
 applaud—it is a continuous struggle in which, alas! we may  
 be often foiled, and rise again like the bough borne down by  
 the violence of the storm, which, when the pressure is re-  
 moved, recovers, and again flourishes erect. Defeat must  
 only stimulate to fresh and more persevering efforts; each  
 fall will make us better acquainted with the deep corruption  
 of the heart, and our need “ to watch and pray, that we  
 “ enter not into temptation.” Matt. xxvi. 41. Long, then,  
 and arduous though the way may be, we must, by “ *patient*  
 “ *continuance* in well-doing, seek for glory, and honor, and  
 “ immortality.” Rom. ii. 7. We must look at the Apostle’s  
 example—“ Forgetting those things that are behind, and  
 “ reaching forth unto those things which are before, we  
 “ must press toward the mark, for the prize of the high  
 “ calling of God in Christ Jesus.” Phil. iii. 13. We must  
 hear a voice behind us, “ Behold I come quickly; hold that  
 “ fast which thou hast, that no man take thy crown,”  
 Rev. iii. 11; *or else* we shall never be able to take up the  
 words of the Apostle, “ I have fought a good fight, I have  
 “ finished my course, I have kept the faith.” 2 Tim. iv. 7, 8.  
 Ask, then, not to see—ask not to know the time of the end;  
 enquire not how many more struggles; ask only that patience  
 may have *her perfect work*—that ye may be perfect and  
*entire, wanting nothing.* James i. 4.

“ Pilgrims, to Zion’s city bound,  
 Now passing through the desert ground,  
 Urge on with speed your lonely way,  
 And press to realms of endless day.”

Having spoken of 1st, the race; 2nd, hindrances; 3rd, remedies—let us turn (IV.) to the *encouragements*. These are of a two-fold nature, drawn from the successful issue of the racers, who all died in the faith, Heb. xi. 13, and from the blessed and glorious enthronement of Him, who, on earth, endured the cross, despising the shame. 1st.—It is always a source of encouragement, that others have trodden the same path we are treading—have experienced the same difficulties—have won their way through the same conflicts—and at length have triumphed, and are at rest. The *fact* that the race *can* be run, *has* been run, and the victory gained, is emboldening, fills the soul with hope, and animates it with a fixity of purpose. As long as we look at the weakness of the creature, we must expect to faint and to fall; but while we look at Christ’s strength triumphing in the weak creature, “his strength made perfect in our weakness,” 2 Cor. xii. 9, we take courage and press forward. We might be led not to wonder at the arduousness of the whole conflict, when we reflect on the weight of our sins, and the punishment we most richly deserve; we might dwell on the much greater trials others have endured, than any to which we have been called, and thence fetch grounds of encouragement; but we will confine ourselves to the topics lying before us in the text. (1st.) Look at the cloud of witnesses—witnesses for their Lord and Master—witnesses of the truth of the promises—witnesses of the power of faith. Look at the great fight of afflictions which the noble army of martyrs endured! How trifling do *our* sufferings appear! We sit under our own vine and under our own fig-tree, and *each one able to make his open profession of the religion of the cross without shame, and even with credit. Some of them suffered the loss of all things—some wandered about in*

sheep-skins, being destitute, afflicted, tormented. Heb. xi. 3 One, with intrepid zeal, stood before councils, and fear not to confess the faith of Christ crucified; another, burnish with zeal for the salvation of the souls of his fellow-men went forth with his life in his hand, and preached Christ in the face of idols of wood and stone; another, in miserable hut, on the lonely pallet, lay suffering and dying—but how? Patience had her perfect work—hope was beaming in the eye, and faith was glowing with lively expectation. These all, justified by faith which is Christ Jesus, and sanctified by the Spirit, having entered the lists, ran the race, and came off more than conquerors. *Look at them!*—by the same Spirit we may run and triumph. How is the earthly racer animated by the cheering salutations of the bystanders! God is looking on the Christian race—angels are looking on—they rejoice over the sinner that repenteth, and delight in the persevering earnestness of every faithful servant. What the spirits of the just men made perfect are doing we know not; but if any long since departed, or who have lately taken wing to a better home, were permitted to come among us, and should witness one discouraged because of the way, how would they cheer him back to the conflict, and bid him “look up” and lift up your head, for your redemption draweth nigh. Luke xxi. 28.

2nd.—If it is a source of encouragement to look back at the fellow-combatants once in the race, what must be to contemplate our Head and Captain, who once himself endured the cross, and despised the shame, now seated at the right hand of God, and one day to come again to the great arbiter—the Judge of quick and dead. Look at him in three points of view—(1st.) As our example—what he was—innocent, holy, harmless, undefiled, and separated from sinners. Heb. vii. 26. (2nd.) What he endured! what contradiction of sinners against himself—what deprivation—what contempt—what conflict—what agony in the garb



what a cup of woe he drank to the very dregs! (3rd.) For whom? For himself? No; but for us sinners—he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. *He* needed no atonement, no purification. And (4th) how did he endure? “He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” Isa. liii. 7. How willingly did he leave all to come down to suffer and die for us! “Lo I come, in the volume “of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” Psalm xl. 8. How intent was he on our deliverance—how anxious to finish the work which had been given him to do—“How am I “straitened until it be accomplished,” Luke xii. 50—was his glowing language. Look at this bright example—look and wonder! Painters! attempt to draw the nearest resemblance to the original—sit before your divine exemplar, and study to copy every lineament of his perfect character! As the mirror catches the rays of the sun, and reflects its image, be you mirrors, reflecting the perfect image of the Lord Jesus Christ. “Behold, as in a glass, the glory of the Lord, “and be changed into the same image from glory to glory, “even as by the Spirit of the Lord.” 2 Cor. iii. 18. (2) Look at him as the only source of hope—look off from all else (as it signifies in the original)—look off from all mediators, invented and set up in the Church of Rome or any other Church—look off from all grounds of hope set up in your own hearts, and cherished there by native pride and self-righteousness—look away from every lying vanity with which the father of lies hoodwinks immortal souls. “The puffing of the filth of the flesh doth not save us,” 1 Pet. iii. 21—the blood of bulls and of goats cannot wash away sin—the participation of the Sacrament of the Lord’s Supper cannot wash away sin—the merits of millions of saints cannot avail *for the acceptance of one soul*—the righteousness of the most *upright is full of blots, and stained with imperfection.*—

Nothing but the blood of Jesus Christ can cleanse from all sin, 1 John i. vii.—nothing but the righteousness of Christ will prove a sufficiently spotless robe for admission to the marriage supper of the Lamb—and nothing but faith will enable you to “put on Christ” (Rom. xiii. 14) for all the purposes for which you need him. Look, then, by faith to Christ as your only ground of hope; let the determination of your heart, and the language of your lips be, “I will “make mention of thy righteousness, even of thine only.” Psalm lxxi. 16.

3rd.—Look to Christ as your only source of strength. Did He not begin the good work in your soul? Was not He the author of your faith? He alone can finish it. He chose you—He called you to the race—gave you the rules of the contest—knows your natural frailty, and tendency to decline—has trodden the dark and dreary way himself—knows your need of daily, hourly help—is touched with a feeling of your infirmity. He is strength, and the Strength of Israel will not lie. 1 Sam. xv. 29. “He will give power “to the faint, and to them that have no might he increaseth “strength.” Isa. xl. 29. “I will strengthen them in the “Lord.” Zech. x. 12. He that says, “be strong in the “Lord, and in the power of his might,” (Eph. vi. 10), will strengthen you “with might in the inner man.” Eph. iii. 16. He does not call you to go to a warfare at your own charges. 1 Cor. ix. 7. The power is his, the might is his—look to Him for it. “Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength—they shall mount up with wings as eagles—they shall run and not be weary—they shall walk and not faint.” Isaiah xl. 30, 31.

Let me close with a few words of application to different classes.

1st.—Let me speak a word to you who are not really in the race, but only bystanders—mere lookers on. What think you? Can you hope to see the Lord in heaven, &

meet with complacency the eye of Jesus on His throne of judgment, if you still despise His call? Think you that He will be mocked?—That while you sow to the flesh you shall reap the things of the Spirit? Think you that you may sleep and slumber while others toil and suffer? Think you that while the righteous scarcely are saved, that you shall glide into heaven? True religion is a race—a steep ascent; we cannot make it otherwise—we ministers must not make it otherwise—it is at our peril—it is at your peril—we must take it, and believe it as the Bible represents it—a strait and narrow way. I beseech you, “Consider your ways.” Hag. i. 5. O that, ere it is too late, you may forsake the broad road;—O that, while you hear the call to-day, “Seek ye my face,” the Spirit may lead you, as Lot out of Sodom, and constrain you to say, “Thy face, Lord, will I seek.” Psa. xxvii. 8.

2nd.—Are you halting? Do you see the beauty and value of the crown? Would you have it? Is your judgment convinced of its excellency? Is there *some* longing for it? and yet do you look back with a heart more in love with all around you? What! are the fleeting shadows of time of more worth than the glories—the transcendent glories—of the eternal crown? Choose you this day whom you will serve; “it is not a vain thing for you, because it is your life.” Deut. xxxii. 47. You cannot have God and mammon; you cannot have two heavens; you cannot have the crown, and be all the day idle in the market-place; you cannot expect the prize, if you stoop to consider whether the fading roses at your feet are of more value than the ever-blooming Rose of Sharon. While we would not have you to suppose, that any maceration of the body can make atonement for the soul, we would have you assured, that you can have no true value for your soul if you indulge and pamper the body. You may attend to the externals *of religion*, and you may talk of its interior working; but *you know not the soul and power of it, if no effort, no self-denial, attest your professed willingness.* Be up, and

resolve through grace—determine for eternity; and let time and all its interests sink into their own insignificance. Pray for the Spirit's felt power over your heart, leading you to the decision of Ruth—"Thy God shall be " my God, and thy people shall be my people." Ruth i. 16.

3rd.—To you who are in the way, but whose hearts are much "discouraged because of the way." Numbers xxi. 4. Why are you cast down? Did you expect no trials by the way? or did you hope ere this to have surmounted all your difficulties, and to have reached the heavenly goal? or at last to have arrived at some bower of repose, where you might sit down and wait till your appointed time arrived? Did you fondly dream that you should have walked with many more kind and approving friends on the race? Did you think that all the evil of your own heart would have disappeared before this, instead of entering into more hidden chambers, and yet discovering fresh abominations? Did you calculate that you should have been better acquainted by this time with all the devices of your worst enemy, and be able at once to overcome him? Alas! you find evil within and evil without. Consider: Can you charge the heralds with deceiving you? Can you say the Lord of the race concealed the difficulties? Did He not say, "In the world ye shall have tribulation?" John xvi. 33. Did not His Apostle echo the words?—"Through much tribulation ye must enter the kingdom of "heaven." Acts xiv. 22. Expect trouble; yield not to fear; you shall not be left: He who can help, will never leave you nor forsake you. "His eyes run to and fro "throughout the whole earth, to shew Himself strong in "the behalf of them whose heart is perfect toward Him." 2 Chron. xvi. 9. He is at hand—a very present help. Look not at your own weakness, nor your difficulties—look at *His* power. "Lean on your beloved all the way through "*the wilderness.*" Cant. viii. 5. Why did the Apostle *address to those believers such language as will be found*

in Heb. x. 32? "Call to remembrance the former days, "in which, after ye were illuminated, ye endured a great "fight of afflictions." And verse 35:—"Cast not away "your confidence, which hath great recompence of reward." And 36:—"Ye have need of patience." Why all this? Because he expected that trouble would still be their lot. — Because he knew how trying it is to flesh and blood to bear up under desperate vexation. — Because he knew that the best were liable to fall. And why do I address you thus solemnly? Because I know that we are all exposed to trials, and all are liable to sink under them; and oft ready to exclaim with David, "I shall one day perish by the hand of Saul." 1 Sam. xxvii. 1. But I know also how great are the grounds of encouragement, and would have you take up the language of David at another time, Psalm iii. 6:—"I will not be afraid of ten thousand of the "people that have set themselves against me round about." "The Lord is my light and my salvation, whom shall I fear? "the Lord is the strength of my life, of whom shall I be "afraid." Psalm xxvii. 1. "Lift up I pray the hands that "hang down, and the feeble knees." Heb. xii. 12. "Trust, "and be not afraid."—"He which hath begun a good work "in you, will perform it unto the day of Jesus Christ." Phil. i. 6.

4th.—To you who are pressing on—children, young men and fathers—I would say, as Moses said to Joshua, "Only be strong, and very courageous." Josh. i. 7. And like Paul to the Thessalonians, after commending their zeal and liberality, "See that ye abound yet more and more." 1 Thess. iv. 1. Do not let your religion be that which costs you nothing. Act as David when he said to Araunah, "Nay, but I will surely buy it of thee at a price; neither "will I offer burnt-offerings unto the Lord my God of that "*which doth cost me nothing.*" 2 Sam. xxiv. 24. If the *men of the world*—if you while in the world—were found *rising early, and late taking rest, for the perishing vanities*

of time—shall there not, now that you are seeking the inestimable Pearl, be the same, yea, increased earnestness? Will *you* be contented that it costs you nothing? Hear the Lord:—"If thy right eye offend thee, pluck it out; if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. v. 29, 30. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv. 27. Lay aside every weight; take up the cross—that will be no hindrance, but a help. You are signed with the sign of the cross. Remember your baptismal vow. Let not the world, the flesh and the devil have dominion over you. Sacrifice whatever comes in competition with the favor of God and the approval of conscience. Renounce vain pleasure: risk the displeasure of man whenever your duty calls. In all points of doctrine, discipline and morals, at the hazard of being counted fools, adhere strictly to the law and to the testimony. Count it all joy to suffer for Christ. Forgive injuries—pray for your enemies. Do good unto all men, especially to them of the household of faith. Care for the souls of all dear to you and around you. Send the Gospel to distant lands.

Be specially careful that your good be not evil spoken of. Let it be done, and done well, and at suitable times. Your holiness must not be a mere perfunctory and heartless discharge of customary duties; your calling is a holy calling (2 Tim. i. 9); the highway in which you must walk is a way of holiness. Isaiah xxxv. 8. Your companions are "a chosen generation, a holy nation, a peculiar people." 1 Peter ii. 9. You are looking for a holy habitation in the heaven of heavens, with a holy God and holy angels; "Put on therefore—as the elect of God, holy and beloved—*bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, if you have*

“a quarrel against any; even as Christ forgave you, so do ye.” Col. iii. 12, 13. “Be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.” 1 Cor. xv. 58.

Do you exclaim, Who is sufficient for these things? None. “We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.” 2 Cor. iii. 5. Be, then, much in prayer: “Pray without ceasing.” 1 Thess. v. 17. Be ever found at the table of the Lord for the strengthening and refreshing of your souls. Use all appointed means of grace; and, while you supremely value the day of the Lord, neglect not the House of God during the week—prize the lectures.

Lastly. While the Lord enables you to be faithful, “take heed lest you fall.” 1 Cor. x. 12. “Be humble; be not wise in your own eyes.” Prov. iii. 7. “Comfort the feeble-minded, support the weak.” 1 Thess. v. 14. Hide self—look to Jesus. Do all for the glory of God; and give God all the glory of that which you are enabled to do.

Now my dear brethren, remember that the words of him who is gone—of him who is going and of those who are to come—have not been, are not, and will not be to call forth the language of approbation; they are spoken for a different end, they are registered on high for a different purpose; they are to call forth the deeper and louder and unmistakeable language of action,—that you may enter the lists, run the race, take up the cross, and with us follow the Lamb whithersoever He goes; and at last sit down at the right hand of God conquerors through Him that hath “loved us, and washed us from our sins in His own blood.” Rev. i. 5.

We're on our way to God—  
 Keep we the crown in view;  
 Our eye on Him, who faith began,  
 That He may finish too.

“ May the God of Peace, that brought again from the  
 “ dead our Lord Jesus Christ, the great Shepherd of the  
 “ sheep, through the blood of the everlasting covenant, make  
 “ you perfect in every good work to do His will, working  
 “ in you that which is well-pleasing in His sight, through  
 “ Jesus Christ, to whom be glory for ever and ever. Amen.”  
 Heb. xiii. 20, 21.

“ Now to God,” &c.

“ O God, who knowest us to be set in the midst of  
 “ so many and great dangers, that by reason of the frailty  
 “ of our nature we cannot always stand upright; grant to  
 “ us such strength and protection as may support us in all  
 “ dangers, and carry us through all temptations; through  
 “ Jesus Christ our Lord.” Amen.

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## H Y M N.

O YE that have an ear to hear,  
 Profound attention pay;  
 The Spirit to the Churches speaks —  
 The heavenly message weigh :—

“ Be faithful to the voice of Him  
 Who calls you to the race;  
 And, while the crown you have in view,  
 His blessed footsteps trace.

“ Be faithful 'gainst that conqueror—Self,  
 That loves to reign alone:  
 Be faithful; every idol crush  
 Usurping Jesu's throne.

“ Be faithful 'gainst a frowning world—  
 Faithful against its smiles;  
 Faithful in spite of Satan's power,  
 In spite of Satan's wiles.



“ Faithful among the faithless, thou,  
 Among the lukewarm true ;  
 Faithful among the many called,  
 Among the chosen few.

“ Faithful to-day—be faithful found,  
 E'en to thy latest breath ;  
 Faithful in all the scenes of life—  
 Be faithful unto death.”

Then take the crown, O, what a crown !  
 Not fading as the bay,—  
 A living crown, a crown of life,  
 Blooming in endless day.

A crown, resplendent, glitt'ring, rich ;  
 A crown with glory bright ;  
 A crown too fair for sons of earth—  
 A crown for sons of light.

A crown, which he that lost his own  
 Shall seek to wrest in vain ;  
 A crown which time shall ne'er deface—  
 Which sin shall never stain.

A crown, untouched by man or fiend,  
 Thyself shalt humbly cast  
 At His bright feet who bought it thee,  
 Jesus—the First—the Last.

FINIS.

THE WARNING TO THE CHURCH IN SARDIS:—A  
WARNING FOR THE CHURCH OF ENGLAND.

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# A S E R M O N

IN REFERENCE TO

THE LATE ROMISH AGGRESSION,

PREACHED IN THE

PARISH CHURCH OF SAINT MARY,

WARWICK,

ON THE TWENTY-FOURTH SUNDAY AFTER TRINITY,

1850,

BY

H. D. HILTON, M. A.

OF ST. JOHN'S COLLEGE, OXFORD: AND CURATE OF ST.  
MARY'S, WARWICK.

L O N D O N :

J. MASTERS, ALDERSGATE STREET.

WARWICK; HENRY T. COOKE, HIGH STREET.

LEAMINGTON; J. POULTER.

MDCCL.



TO THE

Parishioners of Saint Mary's,

WARWICK;

WITH HEARTY PRAYER THAT ALMIGHTY GOD MAY EN-  
LIGHTEN THEIR PATH, THAT THEY MAY WALK  
SAFELY IN THESE PERILOUS DAYS:

THIS SERMON,

CALLED FORTH BY A NEW ASPECT OF DANGER,

IS AFFECTIONATELY INSCRIBED.

## P R E F A C E.



This Sermon is printed at the request of some who heard it. It is fair to state that it was not written with a view to such publication.

## S E R M O N .

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REVELATIONS, c. III, v. 1, 2, 3.

*“ And unto the angel of the Church in Sardis write ; these things saith He that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.*

*Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.*

*Remember therefore how thou hast received and heard ; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”*

In whatever way we regard this, or any other of those memorable addresses to the “ Seven Churches,” which are found in the second and third chapters of the Book of the Revelations ; without doubt, my Brethren, they come to us with more than common

solemnity. For, first consider *by Whom they are spoken*:—It is by the Great Head of the Church, then no longer in His humiliation, but after that He had ascended up into heaven, and “entered into His glory.” “I saw,” writes St. John, “seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.....and His countenance was as the sun shineth in his strength.” (ch. i, v. 12., &c.) Consider what was the awful and unutterable majesty of which these were the symbols, when St. John tells us: “when I saw Him I fell at His feet as dead”—(v. 17); and when He, who so appeared, declares Himself: “I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”—(v. 17 18.)—Then again consider in what solemn terms our attention is bidden to this last prophecy. It is of things which “must *shortly* come to pass;” (v. i) and it is written among its opening words: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand;” (v. 3) and a like admonition is repeated in its concluding words

(ch. xxii, v. 18 19) ; and it is added : “ He which testifieth these things saith, Surely I come quickly,”—(v. 20.)—But once more, my Brethren, how solemn are these addresses when we remember that they are spoken of *Christian Churches*. We are so familiar with the application to ourselves of God’s expostulations with His ancient Jewish Church, and the judgments which have overtaken that ; that we, sometimes lose sight of the fact that there have been, at least *particular* Christian Churches, whose history was sufficiently developed ere the revealed word of God was closed, as that the seeds of their downfall were even then, shooting forth into maturity ; as that they too must needs have—and God’s mercy granted it—some serious expostulations as to what they had become in their backslidings ; some affectionate pleadings to be yet, what they ought to be ; some severe warnings of what, otherwise, in the Almighty’s judgments, must be their condition. An application so near as this is there to be found in the addresses to the “ Seven Churches of Asia :” and when, as in our age of the world, we are looking back upon a longer stream of years and eras which have glided on ; when looking back we see some of those things which “ shortly were to come to pass,” passed by and over ; when what was prophecy is fulfilment ; what capable of one result of two, for ever identified with one ; when we have seen those Churches which were named—glorious and flourishing Churches though



they were—lovely and commendable in much that was in them—now mostly such as that their place enquireth for them, knowing them no more ; oh ! Brethren, shall we not feel that those are more than solemn words, which are not less than *seven* times repeated :—“ He that hath an ear, let him hear what the Spirit saith unto the Churches.” (see ch. 2 and 3.)

These last words which I have quoted, sufficiently show us that the admonitions and addresses, which were severally spoken to the Churches in Asia, are not designed to be restricted to a particular application to those, to whom they primarily referred. We do not say that there was not, in their first meaning, a special reference to the Churches, which were seated at those places which are named. This indeed it is, with the knowledge which we have of the subsequent history of those Churches, which makes any application from them to ourselves so startling, where we can find it ; but we further believe that it was with a distinct purpose of admonishing every christian age and people, that these solemn warnings were given ; and overruled to be on record in the last mysterious prophecy, which closes the word of God. We may never say that because the use of a prophecy has been proved by one fulfilment, there is no other fulfilment remaining ; rather we believe in meaning beyond meaning in every portion of God’s word ; and we know that the penetration of the clearest

eye of faith does but gaze on the discovery how unfathomable after all are the depths of the Book of Sacred Wisdom.

It has been thought that under the several addresses of which we are speaking, together with their particular warnings to the Churches which were in Asia, was intended to be likewise set forth the several phases, which the christian Church universal should present from the first establishing of christianity until the time of the completion of all things. It has been thought that *seven periods or successions* of the Church's condition are marked out in order; so that what was written to the Church in Ephesus would, in a more especial manner, belong to the state of the christian religion in the world as it was at an early period after Christ's ascension: whereas the last warning, that to Laodicea, would more particularly represent the state of religion as it should be towards the very last; and the various developements of error, or otherwise, would be expressed in the intermediate addresses. It has been thought that what is written to the Church in Sardis addresses itself more particularly to an important portion of the christian world as it should be in the progress of an era commencing at that remarkable period of history, the Reformation. It has been thought that those terrible denunciations in the preceeding address—that to the Church in Thyatira; to whom it was charged:

"thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (ch. ii, v. 20) mark the period immediately preceeding the introduction of the era of which we speak; when errors and superstitions, in a large portion of the Church, were assuming so notorious an enormity: and then we might perhaps see, in the events which did, at that time, come to pass, how God did make good his own word spoken therein: "All the Churches shall know that I am he which searcheth the reins and hearts." (v. 23.) The Philadelphian succession, that coming after the Sardian, in which no rebuke is contained, and in which the the name Philadelphia may be significant, has been attributed to the Millennial era, or the one thousand years spoken of in scripture, in which satan is to be bound;—be the fulfilment of that prophecy what it may: and then the remaining period, or Laodicean, would perhaps harmonize with the latter days of all which should succeed; in which the "love of many should wax cold"—(Matt. xxiv, 12) and scoffers should abound, saying, "where is the promise of his coming?"—(2 Pet. ii, 4) and when Christ, who in this, records himself as the "Amen, the faithful and true witness, the beginning of the creation of God," should finally cast off those who were rebellious, 'spueing them out of his mouth'—a term expressive of the loathsomeness of men's abominations.—Reverently

to believe that there may be such fulfilment of these addresses unfolding itself, does not hinder the completeness of their first application; nor bind us to search only in one address for any practical warning to ourselves—"He that hath an ear, let him hear what the Spirit saith unto *the Churches*:" but the knowledge of this interpretation, and the possibility that *we* of this day, are more particularly spoken to in the address to the Church in Sardis will certainly not weaken any instruction which, apart from such speciality of interpretation, may appear suitable to us.—Simply regard our text, Brethren, if you will, as a warning to a christian Church which once existed, and is now swept away; and it is a sufficiently solemn reminder to us of what we may come to; and a sufficiently urgent monitor to us that we review our state, to discover what our standing in God's favour, at this present may be. "And unto the angel of the Church in Sardis write: these things saith he that hath the seven Spirits of God," which would mean the disposal of all heavenly graces for the assistance of His Church;—"and the seven stars," i. e. the angels, or bishops of the seven Churches under his especial protection and guidance (ch. i, v. 20)—a similar declaration, we may observe, to that used unto the angel of the first Church, that in Ephesus; and repeated, it may be, for the special encouragement of the Church, at the time when it was being *re-formed* into the ancient apostolic faith—"I know thy works, that thou hast a name that thou

livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Remember therefore how thou hast received and heard ; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”

But, my Brethren, it is not without a special reason that I am now seeking to engage your attention to a warning like this. You will probably have anticipated what is prominent in my mind on this occasion of addressing you.—We have, within the last few weeks, been startled in this country by a daring act of assumption, coming closely home to us, on the part of that erring branch of the Church, whose unfounded pretensions and superstitions were once too generally acknowledged in this land. No longer content with a distant and indirect claim to our allegiance, the Church of Rome has proceeded the length of developing her unjust claims so far as formally and avowedly to portion out our land—which is already occupied by a purer model of a christian Church—into Dioceses, other than those which are existing ; assigning jurisdiction in them to an intruding Archbishop and Bishops ; whom she would bid the people of England recognize as those to whom they own spiritual subjection.—Now we need not stay to discuss the full amount of the pretensions, which we see to be involved in this

act of a Foreign Court, and Church. Suffice it to say, that it is an assumption which, in the intention of those who make it, is, at the least, an open and palpable ignoring, at our very doors, of the claim of the Church of England to be a true branch of the Apostolic Universal Church of Christ. It is as much as to say that because our orders in the English Church are not derived from a foreign Bishop—whose pretensions to spiritual superintendence over us have no foundation, save in his own conceit; therefore our orders are not valid: whereas, it is an *historical fact*, that what validity is to be found in an unbroken line of succession from the first laying on of the Apostle's hands, that validity our ministry has; and that, at least in the earliest records which we have of the Church in this country, She was independent of the authority of Rome. It is as much as to say that the Church in England is a *newly invented* Church; only starting into existence at the time of the Reformation; whereas, it is an *historical fact*, that the Bishops and holy men, who were chief instruments in that work, did neither dare nor think to assume aught that should be an innovation upon apostolic doctrine and discipline as existing in the purest times; but did only pretend to throw off the errors and superstitions, which had overgrown that ancient simplicity and order that might still be found beneath the surface; and which corruptions themselves were the *innovations*. Believing as we do, my Brethren, that God,

in his great mercy, did, at the time of which we speak, direct the counsels, and favour the work of those who engaged in the noble task of purging the Church in England of the dross, which had deteriorated her; and that our Reformed Religion—of which our Articles, together with our Liturgy, and the Formularies of our Book of Common Prayer, are the distinctive exponents—presents a model of primitive doctrine and discipline; we cannot regard unmoved any danger, which in howsoever remote a degree, threatens to undermine it. At all events, it is the sworn duty of us, who are, in a peculiar sense, the watchmen of the Lord, to “be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine,” whensoever they may approach to delude men.—This, then, Brethren, I would now do. I warn any who hear me, that the claims which the Church of Rome is now, in so marked a manner, setting up among us, are an arrogant and unfounded assumption.—I warn you that your allegiance is due to that Church into whose bosom you were received in your infancy; whose Bishops confirmed you; at whose altars you have held communion with her members.—I would, moreover, urge you not to be slack in your energies, by all legitimate means to mark your sense of the aggression we are speaking of.—Do so, I say, without compromise; though do it without any shew of that *unchristian bitterness of feeling or speaking*, which sometimes gives an enemy a greater advantage in the opposition to him, than would be in indifference to his assaults.—

But, my Brethren, I would scarcely stop here while addressing you on this subject. Our text is before us, suggesting that the stability of our Church, whether against one aggression or another, may alone depend, under God's grace, upon the vitality which in a true and real sense may be found in her. We deceive ourselves if we imagine that we must necessarily be secure in God's favour, because we can unite in *protesting* against some more striking errors of false doctrine. When the Church of Ephesus was charged with having 'left her first love,' and bidden to 'repent and to do her first works,' and threatened that if she did them not 'her candlestick should be removed;' she was yet deserving of this commendation:—"Nevertheless, thou hatest the deeds of the Nicolaitanes, which I also hate."—At all times, but especially when God's judgments are upon the land in one threatening visitation or another, we have need to inquire anxiously for the signs of our healthy life. Whereas then, it was charged to the Church in Sardis: "Thou hast a name that thou livest and art dead"—"I have not found thy works perfect before God;" whereas, she was urged to 'be watchful, and to strengthen the things which remained, and were ready to die; to remember how she had received and heard, and to hold fast and repent;' so, Brethren, do I ask that we apply this warning, in whatsoever degree it may be fitting, to our own beloved Church. Truly, we 'have a name that we live.'



Our profession is pure;—our doctrines are pure;—our discipline is pure. Of what church is it at this present fulfilled, if not of us: “I will make you a name and a praise among all the nations of the earth?” (Zep. iii, 20.) Among ourselves too, our Reformed Church is our praise and glory. We have inherited our forefathers honest boast of what God did for the Church in this country—which they have told us—in their time of old. *Yes, my brethren, we have a name that we live:* and though I say not that we live not—God forbid that I should say so—yet, what I would solemnly ask is: are there no indications of a life less healthy than it ought to be? of a breath that draws heavily, and threatens to become stifled among the corruptions of a degenerated age? Is our Church, I ask, in very deed what she professes to be? Is she in practice what she is in theory? Are her living actions according to her name? Do the Church’s members assent heartily to her doctrines? Do they submit cheerfully to the Church’s discipline? Do they exhibit the Church’s purity? Alas! my brethren, I know not what answer we may return.—

We are loud at this present, and justly so, in our deprecations of the assumptions of a foreign Church in this land; but can we altogether wonder at what is come to pass?—Is it a marvel that an alien Church should be intruding her false claims upon the people of England, upon the plea that their Church is no liv-

ing branch of the Church universal, when any divine claims of this our Church—other claims than human authority can give her—which *if she have not, she is no true branch of Christ's Church*—have been even doubted by some of ourselves? when we have spoken distrustfully of our Church, as of an institution invested with no higher rights than the will of princes or the people may concede? when we have favoured the notion—some of us—that though having an accidental pre-eminence, as established by the law of the land, the Church of England is but *one among the sects*; with her doctrines and her discipline to be respected or otherwise, as a mere matter of choice and caprice?—Then, Brethren, do I wonder that the Church of Rome should be intruding herself upon us as a centre of Unity, when unity in our own Church is what we have so little succeeded in achieving?—Again, what marvel can we think it, that Rome should, as now, be bold to try among us, in a more marked way, her chances of gaining our affections, when it would seem to have become an established maxim of our legislators that all *religions are equally true*; when the State, the professed ally of England's Church, has been seen to strengthen the hands of the Church's enemies, by countenancing and helping forward, within these dominions, the propagation of errors, which it is the Church's very profession and work to banish and drive away?—Is it a marvel that when we, by our parliament, have been making provision for

extending the very corruptions and superstitions of Rome's erring Church, in a sister country; that Church should have now intruded upon ourselves?—

And yet again I ask, what marvel is it that Rome should, as now, be setting up *her* Bishops in this land; calculating that there is room for them among us, and that there is an abundant harvest of proselytes awaiting the re-organization of her ecclesiastical system: when our own Church, which “has a name that she lives,” has yet—we must in humiliation own it—so sadly lacked that evidence of her healthy vitality, which consists in the vigorous putting forth of her off-shoots, to be set wheresoever there might be found a naked spot? Why has not our own Church more entirely pre-occupied the ground on which the enemy has alighted? Why has she not multiplied her own Bishops, if only in some centuries it might have been two-fold, while her children have multiplied ten-fold?—Why has she not lengthened her cords to afford shelter to a growing throng, waiting to come under her, if only they might be gathered in?—What has been the spiritual provision for our increased, and increasing population, compared with what it ought to be?—And if, Brethren, we add to the thoughts that arise on these inquiries, those which come from the question, what we, as individual members of the Church, have been, as to the purity of our lives and the consistency of our

habits; can we wonder at any visitation with which God may see fit to perplex us? *We have need*, I think, to hear "what the Spirit saith unto the Churches," and what, among them, was said to the Church of Sardis: "I know thy works, that thou hast a name that thou livest, and art dead."—"I have not found thy works perfect before God."

But all may yet be well, if only we will heed the warning, to "be watchful, and strengthen the things which remain that are ready to die;" and to remember how we have "received and heard;" and to "hold fast and repent."

Be sure, my Brethren, that the indications of the age are such, as to make the watchful servant of Christ tremble for what may be the scourge shortly coming upon our Church and nation. It is impossible to contemplate unmoved, that impatience of all control and discipline which, I fear, is gathering strength among us; that claim on the part of every man, to do and to think "that which is right in his own eyes;" (Judges xvii, 6) that ignoring of all religious dogmata of belief; that levelling of all the mysteries of faith to the standard of man's reason; that merging of every other pretension that Christ's religion has set up, into an idol of our own, which we call 'Universal Benevolence;' which need not *necessarily* have a more healthy root than is to be found in the civilization of a

refined people : we cannot regard unmoved these signs of, it may even be, a dying Church.—Let us *protest*, I repeat, in all firmness against the Church of Rome, and our voice shall be loudly heard protesting against her assumptions now : but at the same time, we will protest with the same holy indignation ; with a zeal for God not less burning, against *every error which we see to be contrary to the doctrine and discipline of our own beloved Church*. We will not consent to oppose the strength of our right arm to Rome ; and with our left arm be leading on some other seducing heresy. Our solemn prayer, which, week after week, from our earliest years, we have repeated, is for deliverance from “ *all false doctrine, heresy, and schism ;*” dangers, against which God’s word has sufficiently warned us ; and of which a sincere christian’s estimate may not be less than his prayers express.—*Let us live up to the Church of England*, departing neither to the right side nor to the left ; and we have, methinks, little to fear from the Church of Rome. Let us live up to that I say ; ‘remembering how we have received and heard,’ from the time when God effected so marvellous a deliverance of our faith from the corruptions which threatened to destroy it. *If we dread excesses, let us the more cling to the moderation we have in this our Reformed Church. If she witnesses to what is primitive, do not let us confound it with what is popish.*—In the full, honest recognition, on our part, of the principles of our Reformation

will, under God's grace, be found the safety of England's Church; if found at all. But, lastly, let us never forget this:—that there can be no adherence to the doctrines and discipline of our Church, which can be profitable to ourselves, or acceptable to God; which does not result in the practical exhibition, in our lives and tempers, of that purity and loveliness, which—the gift of God—it is the Church's business and work to build up and confirm within her children. Without *such evidences* of vitality, wrought in us by faith in our adorable Redeemer, through sanctification of the Holy Spirit, believe me—it will be an empty boast, on the part of any of us, that we are members of the Church of Christ; or that our lot is fallen unto us in so fair a portion of the Lord's vineyard, as the English Church.

Once more, then, my Brethren: “*Be watchful and strengthen the things which remain, that are ready to die.*”—Remember how thou hast received and heard; and hold fast and repent.—*If thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*”

And this for our encouragement:—“*Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out*

*of the book of life; but I will confess his name before My Father, and before His angels—(ch. iii, v. 5.)*

**“HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.”**





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## N O T E.


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THIS Sermon was prepared and preached without any reference to the press; and I do not now send it thither without reluctance, inasmuch as there is no pleasure in exposing one's self to the acerbities of ecclesiastical controversy. The demand for its publication was immediate and general, both among my own friends, and among the strangers whom the notice given of it had attracted; and, as I was not ashamed of the sentiments uttered, their importunity prevailed. My compliance was given, however, with the greater readiness, and under a stronger sense of duty, because the sentiments, thus adopted by the congregation, are now theirs rather than



the preacher's. As expressing the opinion of an individual, the discourse could have been of little moment; but, as embodying the views of a congregation comprehending, under the circumstances, not a few Dissenters of respectability and influence, it becomes of more importance, and its publication may, perhaps, have some slight influence in stemming the torrent of ecclesiastical frenzy, by which, it might seem, the country, including even a portion of the Nonconformist press, is in danger of being carried away. As the Sermon has been written since its delivery, it does not, of course, appear before the public *exactly* as it was preached.

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## A SERMON.

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“I have not sent these prophets, yet they ran ; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. . . . The prophet that hath a dream, let him tell a dream ; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat ? saith the Lord.”—Jer. xxiii. 21, 22, and 28.

I HAVE announced my intention to make some reference this evening to the recent erection of a Romish hierarchy in England ; an event certainly of much importance, exciting a lively sensation among all classes of persons, and not so remote from topics of ordinary pulpit instruction as to be altogether unsuitable to this place.

It is, indeed, not a little surprising, in this which has been thought by some to be the age of decrepitude in the papacy, to find a Pontiff—himself, but a few months since, flying from his palace and the imperial city before the hatred of its inhabitants, and restored only by the force of foreign bayonets, coming forth from his apparent weakness to strike a blow which, according to appearances, is to set all England in an uproar.

The view which I now propose to take of the case is twofold. I shall, in the first place, consider the erection of the Romish hierarchy as a fact by itself ; and I shall, in

the second place, view it as a part of that system energetic efforts for the advancement of Popery to which it belongs.

I. In the first place, then, I look at the erection of the Romish hierarchy in England as an isolated fact.

And here let me first state what has been done. The Pope has issued a bull, constituting in England twelve Romish sees and one archbishopric, with the customary powers of bishops of the Romish Church, and with titles derived from some principal place in their dioceses respectively. These twelve suffragan bishops, under their archbishop, form what is called an archiepiscopal province.

Such is the simple fact; and it has created a great sensation, both among Romanists and Anglican churchmen. I shall make a few remarks on the light in which it is viewed by each party.

1. First, as to the light in which this fact is viewed by the Romanists. By them it is largely boasted of. It is represented by the Pope himself as the re-annexation of England to the Papacy, and her restoration, as a luminary long darkened, to her orbit in the ecclesiastical firmament. And in accordance with this example is the language held by inferior Romish ecclesiastics.

I cannot but very much wonder at this vaunting. It might surely, in any case, have been held to be indiscreet: since, if a great step were really being taken by Rome, nothing could have been more prudent than to take it quietly and inoffensively; while, on the other hand, the flourish of trumpets which has been actually sounded on the occasion cannot but have a tendency to arouse jealousy and hostility, to an undesirable, if not to an inconvenient, and even to a fatal degree.

There are, however, two grounds on which, more particularly, I marvel at the loud vaunting of this measure.

1. The first is, that it is really so small an advance upon what existed before. From such eager glorying one might have thought that there had never been a Romish ecclesiastic in England since the Reformation. The case, however, is not so. In the year 1688, the first year of William and Mary, and contemporaneously with the passing of the Toleration Act, the bulwark of our religious liberty, England was divided by the Pope into four districts, by as definite a territorial division as that which now marks out the dioceses ; and over each was appointed an ecclesiastic as the Pope's vicar. These ecclesiastics, indeed, were not called bishops, but vicars apostolic ; yet they were bishops, and fully authorized to exercise episcopal functions in England, their title, to meet the temper of the times, being taken from some place either wholly imaginary, or in pagan lands. Thus the episcopal appellation of Dr. Wiseman, until now, has been Bishop of Melipotamus. In the year 1840, the four districts, or vicariats, into which England had been divided for the purposes of the Romish see, were again, by a clear territorial line, subdivided, and the number of vicars apostolic increased to eight.

What, now, has been added to this arrangement ? England, instead of being mapped out into eight districts, is mapped out into twelve ; the ecclesiastics superintending these districts, instead of being called vicars apostolic, are now called bishops ; the districts, instead of being called vicariats, are now called dioceses ; and the bishops, instead of deriving their title from an imaginary region, call themselves by the name

of an English town. This is absolutely the whole affair. It is nothing but a change of style and title. The Romish ecclesiastical government having existed in England for more than a century and a half in one form, it now exists in another, and in one which seems to have little more advantage over its precursór than this, that it will allow of greater pomp and pretension. That it should afford Romanists some gratification to gaze on the splendid vestments and equipages of their high ecclesiastics is not, perhaps, unnatural, but it is evident that their Holy Father thinks them yet children, and ready to be pleased with toys.

2. The second ground on which I marvel at the boastings indulged in on the present occasion, is the absence of what I should have deemed the essential element of what is boasted of. In order to justify the assertion that England is re-annexed to the papacy, one would think that Romanism should have become the religion, either of the state, or of the nation. Neither of these results, however, has been obtained. The number of converts to Rome has, doubtless, within a few years, increased, but no one, I presume, pretends that they are yet the majority of the people; while it is quite clear that the government and the throne of England are as yet not Popish, but Protestant. What then does the Pope mean, by affirming that his erection of Romish bishoprics in England effects the re-annexation of England to Rome? There is, I believe, no other country on earth which is considered as annexed to the papacy on a similar ground.

I take the present boast, consequently, to be both unfounded and ridiculous, a piece of pure gasconade, deserving only of a smile. It may be significant,

indeed, of what is desired, and perhaps (although on a strangely exaggerated view of the symptoms), expected, and therefore, not without its value: but I cannot regard it as justified by what has been obtained. For a thing done by Jesuits, it has been done less Jesuitically than might have been anticipated.

II. I advert now to the light in which the erection of the Romish hierarchy in England is viewed by Anglican churchmen. By them it is loudly complained of, and indignantly resented. And at this also, in some degree, I marvel. But here it will be proper to notice distinctly two grounds of complaint, the one substantial, and the other formal.

1. The substantial ground of complaint alleged by Anglican churchmen is, that the erection of a Romish hierarchy in England is an infringement of the British constitution, in church and state. It is denounced as a violation of the law, an invasion of the church, an infringement of the prerogative, and a political conspiracy. I will notice these particulars in succession.

That the erection of a Romish hierarchy in England is a violation of the law has not yet been shown. It is evident that the Pope's bull has been carefully drawn up, if not consistently with the spirit of the law, yet so as to avoid the violation of the law; a point in which the Bishop of London has acknowledged that his rival ecclesiastic has been successful. The law which most nearly touches the case, is that which prohibits any ecclesiastical person from assuming the style or title of any Anglican see. Accordingly, no one but the person appointed by the Queen may legally call himself Bishop of London; but it is no breach of this law for any one to call himself Bishop of Southwark. It may,



perhaps (although that may be disputed), be contrary to the spirit of the law ; but, in practical matters, it is the letter of the law we have to do with, and not the spirit. If, however, upon further search, it should turn out that any Romish ecclesiastic, by assuming the powers conferred by the Pope's bull, has violated the law, then the course will be easy. Let the matter be referred to the Queen's Bench, and according to law be decided.

That the erection of a Romish hierarchy is an invasion of the church of England, is an assertion which, I confess, to me wants proof. It would have been so, indeed, if the Pope had appointed bishops of the church of England ; but he has done nothing of the kind. He has very properly confined himself to appointing bishops of the church of Rome, a church which has had a legally recognized existence in England for a hundred and sixty years, and by none of the appointments within which has the church of England felt itself aggrieved.

Archdeacon Hale carries this idea so far, as to assert that the Pope, by constituting an archbishop of Westminster, has extinguished two of the most ancient archiepiscopal sees in the Western Church ; meaning, it is to be supposed, those of Canterbury and York. I must acknowledge that I read these words with astonishment. Does Archdeacon Hale, then, really hold that the Pope has power to effect such a catastrophe ? Or has such an appalling fact really taken place ? For all that appears to the contrary, the archbishoprics of York and Canterbury still exist, and the right reverend personages appointed to those sees by Her Most Gracious Majesty, still enjoy both their emoluments and

their honours. May we be permitted to learn from their graces, whether they feel themselves at all shaken by the thunder of the Vatican ?

The assertion of Archdeacon Hale evidently proceeds on the assumption that the church of England and the church of Rome are but two parts of one more comprehensive body, " the Western Church ;" but this, surely, is an obvious fallacy. The church of England, indeed, may be sufficiently lowly—or proud, as the case may be—to acknowledge the validity of Romish orders, and may have the simplicity to expect, in return for such a courtesy, the acknowledgment of her own : but she has never been indulged with this favour. On the contrary, it is well known that the church of Rome has all along considered the church of England as schismatical and heretical ; in accordance with which Dr. Wiseman has recently, in public, spoken of Her Majesty as an heretical sovereign. It is clearly, therefore, a matter of mere consistency that the Pope should altogether ignore the Anglican church ; and in this view it is quite impossible he should invade it.

This charge, however, is further supported by the allegation that the Pope sets up a claim to territorial dominion in England. But this, even if it were so, is nothing new. The ecclesiastical government which the Pope held in England by his vicars apostolic, was as truly territorial as that which he will now hold by his bishops. For the former he divided the realm, first into four districts, then into eight ; and he now divides the realm into twelve districts for the latter. Why is that which been acquiesced in for a hundred and sixty years to be made on a sudden a matter of crimination and complaint ?

I cannot see, however, that the fact is so. It belongs to every church, as such, to make territorial divisions, with a view, not to the ecclesiastical superintendence of the whole region, but to the superintendence of its own members scattered throughout it. Thus Methodism has its circuits, and Presbyterianism its territorial boundaries not less precise. In like manner, the vicars apostolic were appointed to their districts to take charge of the members and interests of the Romish church therein ; and to the same object, of course (for I have observed no language to the contrary), are the duties of the new hierarchy confined. Even the ecclesiastical rule of the Anglican bishops is not now strictly territorial. There is, for example, an Anglican bishop of London ; but there are multitudes of people in London—I am one of them—over whom he is no bishop, and does not pretend to be so. While every English subject was required to be a member of the English church, the territorial idea of episcopal jurisdiction might be maintained ; but when English Nonconformity was recognized by law, the government of Anglican bishops was necessarily withdrawn from the surface of the land, and restricted to such part of the population as the church of England could reckon her own.

The erection of the Romish episcopate in England is further said to be an infringement on the royal prerogative. The Pope, it is alleged, has conferred titles of honour, which the Sovereign alone can properly do. I am not going to call in question the rule, that the Sovereign is the exclusive fountain of national honour : the observation to be made is, that the Pope has neither conferred, nor pretended to confer, any title of national honour whatever. The titles he has conferred, although

derived from English towns and cities, are nevertheless not English titles of honour ; that is, they are not, and do not assume to be, on a par with similar titles conferred by the Queen. Such titles conferred by Royalty would carry a certain public rank, would require to be acknowledged by all public officers, and would authorize a new signature. The titles conferred by the Pope assume nothing of the kind. The new Romish bishops are not peers of the realm. Dr. Wiseman, although gifted by the Pope with the title of archbishop of Westminster, will not take precedence with the archbishop of Canterbury. No one need use the titles of the Romish bishops unless he pleases, nor can they use their titles as their signature. The bishop of London signs himself, Charles James London ; the Romish bishop of Birmingham signs himself, W. B. Ullathorne. The result is, that the titles conferred by the Pope are not titles of national honour, but merely ordinary appellations of functionaries in the Romish church, which it is clearly the prerogative of the head of the Romish church to confer.

We are assured lastly, that the erection of the Romish hierarchy in England is part and parcel of a political conspiracy. Now, if indeed a political conspiracy exists, let it by all means be tracked and frustrated by appropriate political agencies. I must observe, however, that the extension of the ecclesiastical platform of a church existing in a recognized manner in England for so long a period does not bear upon the face of it such a character, and that such a charge ought not to be brought without proof. Nothing, indeed, is easier than to fling abroad an accusation of this sort, however destitute of foundation, and it has often been

recklessly done; but it is a wicked and unmanly proceeding. Dissenters, above all classes of the English community, should beware of lending themselves to an artifice by which we ourselves have severely and unjustly suffered. It is not so very long ago (the sound has hardly yet perfectly died away) that Anglican churchmen loudly maintained the necessary disloyalty of all Dissenters, on the ground that no man who was not a member of the church of England could be a faithful subject of the realm. In the case both of our fathers and ourselves, we know this to have been a libel; but we know also the purpose it was intended to answer. It was to make a body of hated religionists still more hateful. It is only the old artifice of giving a dog a bad name, in order to justify the intention of brutally despatching him.

2. Such are the views I entertain of the substantial injury supposed to be inflicted on the church and state of England, by the erection of a Romish hierarchy within its limits. I now advert, in the second place, to the formal objection which has been alleged against it. It is stigmatized as insolent and offensive. And so indeed it is. It is done in a bold, and even audacious manner, without modesty or decorum: and I cannot at all wonder that it is annoying to Anglican churchmen, and especially to the Anglican clergy, of every grade, to the last degree. On this point, however, I submit the following observations.

1. I observe in the first place, that this, from the Romish church, is just what was to be expected. It is not at all out of keeping with the character of that church itself, always cringing when it must, and insolent when it dare. Nor is it out of keeping

with the feeling it may be supposed to cherish towards the church of England. Time has been when the church of England was somewhat saucy towards the church of Rome. She can scarcely have forgotten that she has a long score of insults to repay, or be disposed to do less than repay them with interest. There is, therefore, nothing to be surprised at.

2. I observe, secondly, that, as a mere matter of offence, it is really of no moment, and that the most dignified course is to bear it with Christian meekness. We are all exposed to insolence occasionally, and only make the matter worse by fretting at it. Especially may it be consolatory to the Anglican clergy under such a trial, that they still have possession of the substantial good things to the enjoyment of which their ecclesiastical position has introduced them. Had there been any tangible interference with their emoluments, the case would, of course, have been different.

3. I observe that the resentment now so loudly expressed on the part of the Anglican clergy has very much of an interested aspect. No doubt, the clergy feel very much for the Queen, and for the constitution; but it is not in human nature that they should not feel also for themselves. And it is remarkable that they exhibit a sensitiveness to the present development of the Romish system altogether singular and unique. Other ecclesiastical platforms have been extended throughout the country without any similar manifestation. There is a Baptist Union of England and Wales, of which I never heard that the bishops expressed any jealousy. There is a Congregational Union of England and Wales, of somewhat higher pretensions, but of which I never heard that the bishops expressed any jealousy. There

is a Methodist Conference, of higher ecclesiastical pretensions still, but of this I never heard upon good authority that the bishops felt any jealousy. There are also Presbyterian Synods, of large territorial extent and high church prerogatives, of which I never heard that the bishops expressed any jealousy. Nay, there has been for a century and a half an ecclesiastical platform of the Romish church, of which I never heard that the bishops expressed any jealousy. But the moment another *bishop* appears, the whole Anglican hierarchy start as if they had seen a spectre. Why should this be? The reason is obvious. No other form of ecclesiastical development presents itself in a shape adapted to compete with the Anglican bishop; and he is content, because they leave him in his mitred glory without a rival. But now the case is altered. In a Romish bishop he sees his like, his fellow, nay, the very model from which himself was formed. It wears a mitre as well as himself: lawn sleeves too, and anon it arrays itself in much more splendid garments than his church provides for him, and it will enact the bishop with much more imposing pomp and ceremony than he can ever attain. Hence these griefs, and the doleful cry, "This is too bad!" Why, so, in some sense, it is, and we pity you in your mortification: but there is a littleness in these selfish griefs which will gain small sympathy with the mass of the community.

4. I observe, fourthly, that, whatever mortification the Anglican clergy may now suffer, they have brought it upon themselves. It is the natural and direct result of that system of church notions generally known as Puseyism. This system originated about twenty years ago, amidst the fears created in the minds of some of

the clergy by the introduction and passing of the reform bill, and was intended to obstruct the progress of the too liberal ideas then in the ascendant. From that time to the present, efforts have been industriously made to Romanize the church of England. We all recollect the Tracts for the Times, and their advocacy of apostolical succession and sacramental efficacy. We recollect how one writer after another denounced the Reformation and Protestantism, extolled the Papacy, and cried out for reconciliation with Rome. We have heard also of the changes attempted in the services of the church, by preaching in the surplice, by lighting candles at the altar, and by multiplied genuflexions at the communion table, now called the altar. What is the natural effect of all this? With respect to the last particular, the bishop of London himself suggests that the process, which he affirms to have gone in some cases so far as to give the services of the church an histrionic, or theatrical character, has favoured the development of Romanism. Nor can the operation of the other causes mentioned be doubted. Their practical influence has been seen in the conversions to the Romish church, which have taken place in such considerable numbers, and among persons of such high consideration, both among the clergy and laity. And yet, after all this, the Anglicans innocently express their wonder that the Pope should have thought the clergy and people of England had a leaning towards Rome! It would rather have been marvellous if he had *not* thought so.

5. I observe, fifthly, that the Anglican clergy may take a lesson now in the nature of clerical assumption, as long practised by themselves. They have seemed to make very light of ignoring the existence of the



Dissenters, and denying the validity of their orders : but now they come to be served in the same manner, they resent it quickly and warmly. What is the Pope doing now to the church of England, but that which the clergy of the church of England have long been doing, and are in many instances doing at this day, to English Dissenters ? They have been carrying on their ecclesiastical operations as though the Dissenters did not exist ; and now he carries on his ecclesiastical operations as though the church of England did not exist. They think his conduct arrogant and offensive : what then has been their own ?

6. In the sixth and last place, I observe, that the remedy for what is deplored lies by no means on the surface. On this point I turn to Anglican churchmen, and say—Well, gentlemen, you are in trouble ; but what would you have ? Point out your remedy.

In reply to this, I can conceive it to be said, in the first place, we would have no ecclesiastic allowed to use the style and title of bishop in England. Very well. Then let a law be enacted to attain this object. Then, of course, you will hear no more of the archbishop of Westminster, or the bishop of Southwark. But mark what you will leave behind, and the condition in which you will leave it. You banish the *name* of bishop, but you leave behind the bishop himself ; the man, the priest, the vicar apostolic, the working element, and the entire working apparatus, the activity of which is much more to be dreaded by you than the name and splendour of a bishopric. This is not putting out the fire, but hiding it, and in such a manner as actually to favour its progress. For while you leave all this working machinery behind, you put it in a condition to

produce the greatest possible effect. You give to Romanism the prestige and influence of a persecuted sect. Of these thirteen bishops you make so many martyrs ; and you cannot be surprised if their adherents venerate them accordingly. Prohibit episcopacy, if you will ; but remember that, in that case, you are fighting only with a shadow, and banishing nothing but a name.

It may then be said by Anglican churchmen, This will not satisfy us. We must have no further intrusion of Popery. To this I reply, Very well : in this I agree with you. But this leads me to the second general view which I proposed to take, and to which I will now proceed.

II. I observed at the commencement that I should regard the erection of a Romish hierarchy in England in the first instance by itself ; and in the second as a part of the more extended aggressive apparatus with which it is connected. We are all aware that there is much more doing for the advancement of Popery in this country than the mere constitution of a Romish episcopate. The efforts meet us on every hand ; whether in the multiplication of chapels and religious houses, in the obtrusion into our thoroughfares of ecclesiastical processions, or in the assiduities of scholastic and domestic instruction. All this is highly important, and requires to be viewed very seriously ; but not more seriously than wisely. The remarks which I offer on this part of the subject are the following.

1. I hold the spread of Romanism in this country to be deeply deplorable. Without saying that it is impossible for a Romanist to be a true Christian, and without denying that some Romanists are such, I speak of Romanism in terms of unqualified detestation. And fur-

ther, without saying that there is not in other ecclesiastical systems, especially as allied with secular government, a large amount of similar evils, I maintain Romanism to be the most corrupt and pernicious of all ecclesiastical systems. In my judgment, it is hostile to the happiness of private, domestic, and social life, and to the general welfare of the community. It is politically noxious, and a foe to civil and religious liberty; at once ambitious, despotic, and cruel. In religion, it is among the grossest of all superstitions and idolatries; playing with the imagination in order to stupefy the conscience and deceive the heart. Not Paganism is more corrupt, nor Mahometanism more intolerant; while no system ever known on earth has clothed its schemes of avarice, or its deeds of blood, with such plausible and audacious pretences of piety and charity. Among all the calamities that may be conceived of as happening to our country, I know of none so great as would be constituted by the prevalence of Popery. In England's Protestantism—not, however, confining that term to the Anglican church, for all bodies of Nonconformists, the Romanists only excepted, are Protestants too—in England's Protestantism is England's happiness, and England's hope.

2. But, however deeply the spread of Romanism may be to be deplored, the religious activity of Romanists cannot be coerced. It is more than a hundred and fifty years ago that the principle of religious freedom was declared to be the law of England, by the passing of that great measure known as the Toleration Act, one of the first fruits of the glorious revolution of 1688. Under that act, every man has, in England, the right of freely exercising his religion, without hindrance or

molestation. Here may worship after his fashion, the Presbyterian, the Quaker, the Brownist, the Baptist, the Swedenborgian, and the Mormonite; aye, the Mussulman, the Chinese, the Buddhist, and the Hindoo. Then surely also the Romanist. There can be no exception made in this case, without throwing overboard the very principle on which the whole enactment rests, namely, that religion is an affair between man and his Maker, and that earthly governments have nothing to do with it.

Besides, what is the meaning of any special squeamishness in relation to Romanism? We, who could endure a Turkish mosque, a Buddhist temple, or the hut of an African fetish, what is the reason that we are provoked beyond bearing at the service of a Romish cathedral? Its idolatry and error? Impossible: for then we should hate all alike. It is the mere spirit of religious animosity and hatred, which is proverbially the keenest and most implacable towards our nearest neighbour and closest competitor.

It is an accident attaching to the Romish church that it has an episcopal platform, an accident, however, to which the episcopacy of the church of England itself is owing. Yet it is but an accidental characteristic. This, however, is the gist of the whole matter. If Romanism in England had not unfolded itself into a hierarchy, its progress might have gone on quietly enough. Why, it might have happened that the Anglican clergy should have had to contend with twenty hierarchies, instead of one. As things have turned out, other religious sects have not been so enlightened as to discern the scriptural and apostolical character of prelacy; but it is conceivable that they

might have shared in the benefit of this illumination, and then every sect would have had its bishops and archbishops, and poor England would have been carved out into dioceses by so many ecclesiastical knives, that perhaps not a parish would have remained entire. In what a deplorable condition would the Anglican bishops have been then ! Certainly there is something in the Providence which has guarded them from such an overwhelming competition, which might calm them under the appearance of an isolated rival.

It is said, indeed, by some persons, that a ground exists for making Romanism an exception to the great law of toleration, in its being not more an ecclesiastical than a political system, and a political system in pointed hostility to the British constitution. I am not ignorant of the part which the Roman pontiffs have played on the theatre of Europe, and in this realm of England, nor do I pretend to ignore the zeal and delight with which their successors would re-enact the game, whether of comedy or of tragedy : but I feel no force in the argument thus advanced in support of religious intolerance ; and for this simple reason, that it covers too much ground. “ Do not tolerate Romanism as a religion, for it is political also.” To this I reply, So are many other religions, the Mahometan for example ; and if you refuse to tolerate all such, religious liberty no longer exists. “ Do not tolerate Romanism as a religion, for it is politically hostile to the British constitution ” To this I reply, See what you ask. You must then repeal, not only the Emancipation Act, which was brought forward by the Duke of Wellington and Sir Robert Peel as the only alternative of civil war ; but you must repeal the Toleration Act, which has been the basis and

guarantee of religious peace and general prosperity to England for a hundred and fifty years. He would be a powerful statesman who could do this, and a bold one who would propose it. Free and happy England would never permit this re-imposition of her chains. Nor can it be necessary. Noxious political tendencies can be controlled without religious intolerance, or not at all.

Indeed, the Romish church and all other churches are, as to this matter, in the same boat. The principle which brings freedom to them is the same which brings freedom to ourselves. The chains which are forged for Romanists to-day, may be forced on Dissenters to-morrow. If Nonconformists do not hold fast the principle of religious liberty in its fullest extent, they or their children will be likely to rue the day when they abandon it. If we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should deserve in the next Session of Parliament to lose our own.

3. As to the results of the activity now displayed for the advancement of Romanism, I pretend not to prophesy. Questions are anxiously asked in many quarters on this point. Will popery again have the ascendancy in England? And will times of persecution return? To all such questions I have only to answer, I cannot tell. God has his own purposes to fulfil, and he will accomplish them. So far as the church of England is concerned, however, I have no hesitation in saying, that, if such a calamity should, in the mystery of the divine ways, overtake her, she richly deserves it. While joyfully acknowledging the truth which is in her formularies, and the piety which is among her members, looking at her historically, and as a church,

I see that her basis (for such the doctrine of baptismal regeneration is declared to be) is superstition, that her treasures are to this day replenished by plunder, and that her hands are red with the unexpiated blood of our fathers. But may God spare us! If there be those for whose sake our country may be withheld from the desolating judgments which are to overtake the man of sin in all his dwelling-places, they consist of the great body of evangelical Christians of every name within her borders.

4. A much more important question relates to our present duty, and the attitude which it behoves us to take in circumstances undoubtedly of grave importance. No question, we all of us ought to be active. No man ought to be asleep. But so we ought to have been before, and the circumstances of the moment do but enforce an old obligation. And our activity now ought to be directed, not so much to the repulse of Romanism, as to the removal of ignorance, superstition, and vice universally. It is comparatively of little moment, if people be left in ignorance and sin, whether they perish amidst Romish or Anglican formalities.

With respect, however, to the present aggressive aspect of Romanism, it must be admitted that the great bulk of our population are in a condition eminently accessible to Romish emissaries. Large masses of them are totally ignorant, even of the simplest elements of Christianity; and generally speaking, the people have been trained by the parochial clergy in just such a manner as a Romish instructor would desire. "Take me," says the Anglican clergyman to his parishioners, "as the priest of God to you. I am your authorized minister. Believe what I tell you, do what I bid you,

and be satisfied that all will be well. Especially believe in the efficacy of the sacraments, and the sacredness of the Prayer-book." Thus have the people been trained, not to Christianity, but to what Dr. Cumming, in his sermon before the Queen, has not infelicitously called Churchianity; to faith in the ritual, and faith in the priest.

Now it is not difficult to see that this method of parochial teaching has originated in the presence and activity of Dissenters of various classes, against whose growing influence the clergy have sought to defend themselves by thus setting up an exclusive ecclesiastical claim. But the presence and activity of Romanists quite alter the case. That which was a defence as against a Dissenter is no defence as against a Romanist. "Do not hearken to *him!*" says the clergyman; "he is not a church minister. Keep to your church, and listen to your priest." And so the contemned Dissenter departs. But now comes the Jesuit. "I am of the church," says he, "the true church, and I am a priest, you may listen to *me.*" And now commences a controversy, church against church, the Papal church against the Protestant church, the church of Rome against the church of England: and in this controversy, the Romanist has certainly the best story to tell. "When did your church begin?" says he. "At the Reformation." "O!" he replies, "mine is much older than that. And what is your church founded upon?" "Acts of Parliament." "Ay," he rejoins, "mine is founded on the apostles. And who is the head of your church?" "The Queen!" "Indeed," says he; "mine has a spiritual head, St. Peter and his successors. But what can your priest do for you?" "He can regenerate me in baptism,



prepare me for confirmation, and give me the Sacrament." "I can do all that for you," continues the Jesuit, "and much more. I can offer the sacrifice of the mass, and give you the real body and blood of Jesus Christ." Now, I ask, what is the state of mind upon which such appeals as these are adapted to make the easiest and the deepest impression? Is it not precisely that in which prevails faith in the ritual, and faith in the priest? This is just the soil in which the seed scattered by the Romanist is most likely to germinate; and thus the Anglican parochial priest has been preparing the ground for the Romish emissary.

That I am not speaking without book when I say that in the controversy, *church against church*, the Romanist has the best of the argument, may appear from the fact that not a few persons of large information and cultivated powers have, of late years, transferred themselves from the Anglican to the papal communion. Dr. Newman and many more, whatever they are, are no fools, and the mystery of their conversion is probably to be resolved into the exclusively ecclesiastical view which they have taken of the questions at issue.

And while the Romanist, as thus pitted against the Anglican, will find himself to have the best of the argument, so the Anglican will find him, in practical conflict, to wield the heaviest weapons. Parish clergymen have been accustomed in many instances to lead a life of ease and self-indulgence; Romish emissaries will set an example of self-denial and assiduity. Parish clergymen are in many instances very ill qualified for the religious, and especially the controversial instruction of the people; Romish emissaries will show them-

selves to be highly educated men, and skilful dialecticians. Parish clergymen have in many cases habituated their flocks to take bribes; Romish emissaries will outbid them. The Anglican church appeals to the imagination by a ritual in some degree showy and imposing; the Romish church will eclipse its glory by more pompous and magnificent ceremonies.

No, my brethren. English churchianity can make no head against Romish churchianity. They are but two species of one and the same thing, and the weaker cannot resist the stronger. The proper opposing power here, is not the church, but the **BIBLE**.

One immediate effect of a reference to the Bible is to get us out of the sphere of priestly authority, by bringing us into contact with "the word of God," the supreme and exclusive authority, to which all priests must bow, and by which all priests must be tried.

Another immediate effect of a reference to the Bible is, that it entirely alters the nature and ground of the controversy. There is no longer a question of churchianity; but of Christianity. We are in presence of the cardinal truth, that "in Christ Jesus, neither circumcision, availeth anything, nor uncircumcision"—neither Anglicanism nor Romanism—"but faith, which worketh by love." Gal. v. 6: that is to say, nothing but personal religion, independently of all churches and all church relations. With the *Bible alone* before us, the parties whom we address are no longer perplexed by antagonistic persuasions—"Belong to this church," or "Adhere to that;" the pleadings all go in a different, in a common direction—"Be ye reconciled to God." There is no longer an interested aspect in our appeal, as while one is endeavouring to gain a proselyte, and another afraid of losing one;

our entreaty becomes undeniably generous and influential—"We care not whom you follow, so as you will save your own soul." There is no longer an assumption, or an appearance of assumption, of authority by man over his fellow; the voice of man is hushed, and the teacher professes nothing but to commend to his hearers the word of God—"Judge ye what I say." By this word the understanding is enlightened, the conscience is probed, the passions are roused, and the whole soul at once subdued and cleansed, sanctified and gladdened. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether." Psa. xix. 7—9.

In the use of this weapon, then, lies our strength. It is that which God has appointed for his work; nor have we need to fear its power. It has always been the dread and terror of Rome. It was by gradually withdrawing it from general use that she succeeded in palming upon Christendom her blasphemous assumptions; it was by the reproduction of it to the world that the Reformers struck so heavy a blow at her dominion; it was by the free use of it in their ministrations that the Puritan divines caused evangelical religion to root itself in England; and it is at this moment by the wide circulation of it throughout the land that the maintenance and diffusion of piety are most effectually promoted. Be this, therefore, our armour; "the sword of the Spirit, and the word of God."

It was with a view to this part of our subject that I

selected the passage of scripture which I read at the commencement of the discourse. They are a portion of the word of the Lord, in relation to the false prophets of Jeremiah's day. "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

The distinction which is here drawn between the dreams of the unsent prophets and the word of the Lord, may be applied without any injustice to the matter before us. Assuredly they who have nothing to say to us but about churches, Anglican or Roman, have nothing better than a dream to tell; nor can they justly affirm that the Lord hath sent them to tell it. Yet how busily are they telling it to kindred dreamers! And how gaily the dreamy dance of formalism goes on, till its gorgeous pageantry is lost in the shadows of endless night! But "what is the chaff to the wheat? with the Lord." There are those whom he has put in possession of "HIS WORD;" and it is for them to speak his word faithfully. If we stand in his counsel, and make the people hear his words, then, under his blessing, shall we turn them from their evil way, and from the evil of their doings.

Upon this subject I would fain say a word, in the sincerest kindness, to the clergy of the church of England. To those, at least (and they are not a few), who have known and felt for themselves the power of

the word of God to enlighten the eyes and convert the soul, I would say, Come, brethren, over the Bible let us shake hands. We are now in a common peril, and we may take common action for our safety. I cannot reconcile myself to your ecclesiastical platform, nor you yourselves to mine; but there is something far more precious to us both than either of them, it is the Gospel of Christ and the salvation of men. Let us earnestly disseminate scriptural knowledge. I say from my heart, if the diffusion of the Bible overthrows the baptist denomination, let it be overthrown; and if you can say the same from your heart respecting the Anglican church, then we can work together, and God will be with us, because we are with him. If, however, it be otherwise, and if the Anglican clergy, even the most evangelical among them, will meet Romish aggression only by the assertion of the purity and excellence of their church, and by the reiteration of assumptions on its behalf as baseless as any put forward on behalf of the Papacy, then indeed shall I regard the church of England as doomed, and the hour of her destiny as not far removed.

For ourselves, beloved brethren, let us work for God and for man, while life and opportunity last. We know that there is a vast and glorious plan which God is working out, and of which we and our times are but a small constituent part. It comprehends many ages past, and many ages to come. It comprehends many agencies and many events; and among these the development of Romanism, and its destruction. It may be that the man of sin is about to re-assume what was once a part of himself, and has ever

been near of kin to him, in order that he may be prepared for the fearful judgments which most surely await him. Be it so. Even so let all thine enemies perish, O Lord: true and righteous are thy judgments. "Fallen, fallen, is Babylon," shall be a cry, not of defeat but of victory, not of sorrow but of gladness. Yet let the voice be heard of heavenly warning, which saith, "Come out of her, my people, lest ye be partakers of her plagues."

Finally, my brethren, let us not allow ourselves to be carried away by the irruption of ecclesiastical frenzy which has suddenly burst upon us. In our patience let us possess our souls. A time of excitement like the present should lead us to fall back on our principles, and to adhere to them with steadfastness. "The Lord reigneth:" and under the shadow of his wings shall we find our refuge, until calamities be overpast.

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“No Man cared for my Soul.”

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PREACHED IN

THE MARINERS' CHAPEL,

GLOUCESTER,

ON THURSDAY MORNING, FEBRUARY 21, 1850,

IN BEHALF OF ITS FUNDS,

BY

THE REV. JAMES HOLLIS

CHAPLAIN.

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The Profits, if any should arise from the sale hereof, will be given to the funds of the Chapel.

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# SERMON.

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PSALM cxlii. 4.

*“No man cared for my soul.”*

THE soul is the immortal part of man : that vital part which God breathed into man when he formed him of the dust of the ground, and which, whatever may happen to the body, its “earthly house,” cannot cease to be ; it shall survive the wreck of time, and remain undying throughout the countless ages of eternity. The soul is a most precious jewel, “more precious than rubies, and all the things that may be desired are not to be compared unto it,” for it is infinitely more precious than the choicest of earthly treasures ; the value thereof cannot be estimated ; its worth, if sought, would be sought in vain. The gold of Ophir would be but a miserable substitute for the soul of man ; the world itself is not worthy to be compared therewith, “For what is a man profited, if he shall gain the whole world and lose his own soul ? or what shall a man give in exchange for his soul ?”\* for, when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up,”—the soul shall be removed far from the reach of such catastrophe, and be unmoved, invincible, and *inapproachable by ruin !*

Nothing, however, can bespeak in such forcible language the worth of the soul, as the ransom paid for its redemption. If you wish to know the value of the soul, read it in language written in blood; and in blood no less precious than of "the only begotten of the Father, full of grace and truth!" Learn hence the value of the soul, or rather be assured that it is invaluable, in that the Father, to save our souls from death, "spared not his own Son, but delivered him up for us all." Read, in "the agony and bloody sweat, the cross and passion, the precious death" of the only and most dearly beloved Son of God, the inestimable value of the soul of man!

Every child of man is in possession of a treasure so great! a jewel so precious! whatever his condition be, whether high or low, whether rich or poor, whether prince or beggar; and every soul is equally precious to "the Father of Spirits," "for there is no respect of persons with God."\* The soul is a spark of life which never can be quenched, but will, after this life of trial is past, and "the dust is returned to the earth as it was," enter upon an eternal state—a state of happiness unspeakable and never-ending! or a state of misery indescribable and as lasting as eternity itself! for, in "the judgment of the great day," each one, "according to that he hath done" during "the time of his sojourning here," will be welcomed to heaven, the place of peace, or consigned to "blackness and darkness for ever!"

God has, indeed, made rich provision for the soul beyond this present world; there is a kingdom prepared, and "pleasures at God's right hand for evermore." Many have been gathered into this garner of the Lord and have tasted of the bliss of heaven, "and yet there is room." No one is excluded from that place of endless joy, but all are invited to enter in through the gates into that city. "The redemption that is in *Christ Jesus*" is complete, "full, perfect, and sufficient," *designed to affect all and to benefit all*, for "he gave himself

a ransom for all," and he is able to save all, even "to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."\*

"All souls are mine; as the soul of the father, so also the soul of the son is mine,"† saith the Lord. All are his, as "the God of the spirits of all flesh."‡ All are his, again, because he hath redeemed our souls from death. God has a two-fold claim upon "all souls." "It is he that hath made us, and not we ourselves;" him therefore we ought to serve, "in whom we live and move, and have our being." And, in another sense, "we are not our own, for we are bought with a price, therefore should we glorify God in our body and in our spirit, which are his."

As all souls are his, so he is mindful of all: he remembers all for good; "he is kind even unto the unthankful and to the evil;" he is "a faithful Creator;" "gracious and full of compassion;" "loving unto every man, and his mercy is over all his works;" and upon ourselves, concerning our brother, he lays this injunction, "Take care of him."§

We are responsible creatures. God has endowed us with "a reasonable soul," and each of us, as such, stands accountable to him; and, in some respects, we are responsible for others also,—so far answerable to God for our neighbour, that it is our bounden duty to seek his good. We are to "look not every man on his own things, but every man also on the things of others."|| Not, indeed, that we are to be "busybodies in other men's matters," but to be affectionately regardful of the happiness, and solicitously desirous to seek the welfare of others; for it is no feature in the Christian religion, "the vocation wherewith we are called," to be selfish, but rather its motto is, "If Christ so loved us, we ought also to love one another," and think it our highest delight and greatest gratification to alleviate the distress and soften the condition of those from whom Providence has been please<sup>d</sup>

\* Hebrews vii. 25.

† Ezekiel xviii. 4.

‡ Numbers xvi. 22.

to withhold the blessings we so abundantly enjoy ; knowing that the most wretched and destitute of the children of men is our brother. If this holds good in reference to bodily wants, much more so in reference to the needs of the immortal soul.

“That the soul be without knowledge, it is not good.”\* To attend to its culture, is of the highest importance ; its improvement is “more to be desired than gold, yea, than much fine gold.” It is a tender, but an infinitely choice plant, which the Great Husbandman desires to have trained up for the garden of the Lord above, the heavenly Paradise ; he wishes it treated with care and vigilance, that its growth may be promoted, to the end it may be “fruitful in every good work, and increase in the knowledge of God ;” that, after a while, he may transplant it to a happier soil—refresh it himself with the streams of the water of life—increase its beauty—add to its health and prosperity, by smiles from his own most glorious and beatific countenance !

Precious as in the sight of God the soul is, and unspeakably as he designs to bless it, yet that soul is estranged from him. “All we like sheep have gone astray,” “we are aliens to him by wicked works,” and “by nature the children of wrath ;” for there is in the heart of man an innate aversion to everything good and holy. In this respect there is no difference, for “the Scripture hath concluded all under sin.” And He who knows what is in man, himself declares “the heart is deceitful above all things, and desperately wicked.”† The soul is defiled by sin, and therefore unfit for its Maker’s presence ; it has been uprooted from the holy soil in which originally it was planted—“An enemy hath done this !” Its beauty is destroyed—its very life is departed—and in the eye of God it is a loathsome object : “The whole head is sick *and the whole heart faint* ; from the sole of the foot even *unto the head, there is no soundness in it, but wounds and*

\* Proverbs xix. 2.

† Jeremiah xvii. 9.

bruises and putrifying sores." So utterly corrupted, that nothing less than an entire renovation will avail: "Ye must be born again!"—"be regenerate and born anew." We must be anew "the planting of the Lord"—"be transformed by the renewing of our mind" and "be conformed to the image of his dear Son"—"grow up unto him in all things, which is the head, even Christ," "that filleth all in all!"

This work is of God, and must be effected by him; for, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil."\* "Without him, we can do nothing." He is "the Author and Giver of all good things," "without whom nothing is strong, nothing is holy." And, as he is the Author of our natural life, so must he be also the Giver and Supporter of our spiritual life. But God is pleased to work by means. He has instituted means of grace, the humble but faithful use of which he has promised to bless to our spiritual edification and our final glory; and, in particular, "It pleaseth God by the foolishness of preaching to save them that believe."† This is the means he has instituted for the building you up in your most holy faith, and the saving of your souls; and no greater blessing can be conferred upon any people by "the Shepherd and Bishop of our souls," than to have a faithful ministry, and earnest, simple-minded, zealous men, to "hold forth the word of life," and, as "ambassadors for Christ," to pray us, in our common Master's stead, "Be ye reconciled to God!"

But, "how shall they preach, except they be sent?"‡ To you, brethren, the privilege is granted to have among you a faithful ministry, and, blessed be God, not a few earnest-minded, zealous, and faithful men, who, like the great Apostle of the Gentiles and pattern for all Christian ministers, St. Paul, are willing to "spend and be spent," out of the *abundance of the "care"* they have for the souls of their

\* Jeremiah xiii. 23.

† 1 Cor. i. 21.

people. If, therefore, God has blest us with so great a privilege, we are thereby rendered proportionably responsible. If he has endowed us with so excellent a gift, it is not that we should selfishly enjoy that privilege, caring not for the souls of others ; but rather, as we have “freely received,” he expects that we also “freely give”—that we diffuse abroad the knowledge we ourselves possess, and allow others also to enjoy the blessings so liberally dealt out to us. We must use our privileges as not abusing them in any way ; and, seeing our “cup” of blessings “runneth over,” we should invite others also to taste of its sweetness, and allow even “the dogs to eat the crumbs which fall from our Master’s table,” which he has spread out before us, and from which we are eating to the satisfying of our souls ! We must not let souls perish while there is abundance for their support. We must not let any go down into the pit while there is a mansion vacant in our Father’s house above—nor allow even the most wretched of the sons of men to say of us, “No man cared for my soul.” We shall suffer nothing in our own souls by being careful of the souls of others ; nor will it be robbing ourselves, if we impart the knowledge we possess to others : on the contrary, it is written, “The liberal soul shall be made fat ; and he that watereth shall be watered also himself” \*—the more we strive to benefit others, the more abundantly shall we ourselves be blessed. In proportion as we seek to diffuse piety abroad, so will it increase in our own souls. It will be no loss to us in heaven, to take others with us to that world of light. In heaven there is perfection—“bread enough and to spare” for you—for all—“even for as many as the Lord our God shall call !” It will detract nothing from our own crown, to have been the happy instrument of adorning the brow of another, throughout eternity, with glory so ineffable ! Oh, did I *say, brethren, it would detract nothing from that “far more exceeding and eternal weight of glory,”* which we ourselves

shall have, if "faithful unto death," to have been the privileged means of blessing through eternity another of our guilty race! Surely it will *add* to the splendour, and infinitely increase the lustre, of our own glory, to have led others to the Saviour, and by him to perfect peace! Every soul saved from death by our unworthy means—every one trained up for heaven by our imperfect efforts, shall be a diadem of beauty upon our head—an additional gem in our own crown—an ornament about our neck—a source of joy—a rich reward—a sweet delight for ever and ever!

If it be thus our duty and privilege to labour for the good of our fellows, and diffuse abroad through the earth the knowledge of that "Name," besides which "there is none other under heaven given among men, whereby we must be saved," "Jesus, the Lamb of God, which taketh away the sin of the world,"—much more does it become us to take care of the souls of those connected with us, either as fellow-countrymen or as those by whose labours and industry we enjoy the good things of this world. And we are met together to-day, to shew our willingness to promote the welfare of an important and numerous class of our fellow men, too little thought of in times past. We are here to testify by our presence both to God and to the world, that we are not unmindful of, but that we do "care for," the souls of "Seafaring Men."

The seaman has especial claims upon us; for of him how truly may St. Paul's own words be spoken, "In deaths oft!"\* "They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof; they mount up to the heaven, they go down again to the depths; their soul melteth because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wit's end."† This is a *portion of Scripture* which the poor sailor can understand



more clearly, and see more fully the force of, than ourselves. Read it to him, and ask him for a practical comment thereupon : he will preach to you a useful sermon from so touching a text. And it may be that you will see the big tears rolling down his hardy cheeks, while he recounts to you the “ perils in the sea,” indelibly engraven on his recollection, to which he has been exposed ; and, if the man be a man of God, (as, blessed be God, he has not left himself without witness even among the men whose claims we lay before you to-day,) he will acknowledge with a grateful heart the Lord’s loving-kindness towards him and his gracious protection of him ; and, encouraged by former manifestations of goodness towards him, with full confidence he will bless his Almighty Deliverer, and say, “ ‘The waves of the sea are *indeed* mighty and rage horribly, but yet the Lord who dwelleth on high is mightier ;’ *for*, ‘when I cried unto the Lord in my trouble, he delivered me out of my distresses ; he maketh the storm a calm, so that the waves thereof are still !’ ”\*

The sailor puts his life in jeopardy—exposes himself to numerous hardships—and for whom ? Verily not for himself alone, but for us : we reap the fruit of his labour, we are benefited by his toils. But for the sailor, our commerce must cease—our trade must wither—our prosperity be blighted !

Then if he ministers to us so abundantly in carnal things, and is so careful of our bodies and temporal concerns as to spend his life for our good, shall we requite him with forgetfulness ? “Is this thy kindness to thy friend ?” Or shall we allow him to lay at our door the solemn charge of the text, —“ No man cared for my soul ?”

The sailor belongs to the one and self-same family of man to which we also belong, for “ God hath made of one blood *all nations of men*, for to dwell on all the face of the earth ;” † *and therefore with ourselves* he also has fallen by iniquity ;

\* Psalm xlii. 5. *and* ps. 124.

† Luke xvii. 26.

for "there is not a just man upon earth that doeth good and sinneth not." "Christ," indeed, "hath redeemed us from the curse of the Law," who "died, the Just for the unjust, that he might bring us to God;" yet "man is so very far gone from original righteousness," that his natural disposition leads him to reject the gracious offers of the Gospel—he has a natural distaste for the service of God—thinks there is no utility in being "righteous overmuch," or no necessity for "giving diligence to make his calling and election sure." Circumstances and peculiarities aggravate this natural malady in the case of the hardy sailor. Seafaring men are different in their habits and pursuits to others, and, as we may naturally suppose, have an aversion to mix with people, in whose manners and customs they cannot sympathize; and, generally speaking, they do not feel themselves sufficiently at home with persons of so opposite a calling, as to meet them in the house appointed for common prayer, there to "give unto the Lord the glory due unto his name, and to worship the Lord in the beauty of holiness." This we can readily imagine, that men who for weeks together are riding upon the bosom of the mighty ocean, shut out from all society, and who do not even catch a sight of land, should feel a delicacy and shyness in associating with others during their short respites from labour. And because he has no place sacred to himself, where he may pour out his soul to God hidden from the gaze of those whose occupations are in no way assimilated to his own, therefore he altogether neglects the means of grace, and the consequence is, the poor sailor, in too many instances, grows up hardened in sin—forgetful of God—regardless of eternity—and goes down to the grave without "hope of glory," or sinks to the bottom of the great deep, crying out in the bitterness of despair, as he lays his head upon his watery pillow there,—"No man cared for my soul!"

*The case is not precisely the same in reference to the waterman. He is not so great a stranger to land as the sailor that "trade by sea;" but he has his prejudices. Water*

are for the most part poor, and have none but "vile raiment" in which to appear at the house of God. He excuses himself on this account; and therefore, while surrounded with churches and living in the midst of plenty, he is "perishing with hunger," because "no man cares for his soul," so far as to minister to his spiritual needs, making allowance for his scruples. I do not wish to vindicate such a mode of reasoning, nor excuse the man who, because God has not been pleased to bless him with so great a share of earthly good as others, will not therefore meet with "the servants of the Lord, and lift up his hands in the sanctuary and bless the Lord." But, brethren, do we not know how active our great adversary Satan is, who, "as a roaring lion, goeth about seeking whom he may devour," and who is as cunning as he is malicious! And are we not so far acquainted with his devices as to know that, if he can induce any one to excuse himself, *on any account*, from an earnest seeking after God, he is successful in his hurtful design, and that soul is lost! And shall we not be so far careful of the soul of our brother, as to wink at his prejudices—provide him with the means of grace—"be made all things"\* to him; so that by any means we may snatch him as a brand plucked out of the fire, and lead him with humility and faith to that gracious Saviour, who will make him a king and priest unto God and his Father!

A few individuals, touched by a sense of duty and charity towards those of whom we speak, have erected for their special use this house of prayer in which we are now assembled, —TO THEIR PRAISE BE IT SPOKEN. A year has now elapsed since this place was opened for the worship of Almighty God, during which period it has been my happiness to be labouring among the men connected with these docks. I say my *happiness*, for there is a happiness in working for God, whether *much or little success* should attend one's labour. "I have

planted;" for "to me, who am less than the least of all saints, is this grace given that I should preach the unsearchable riches of Christ," and to me it was granted first of all to minister within these walls. The period of my labours, as yet, has been but short; little could possibly have been done in so short a time. Seed has been sown, but little fruit could be expected as the first year's produce from ground so fallow as this! Means have been used—the seed of the word of God has been scattered, but, while it pleaseth God to work by human agency, he does not allow his ministering servants the power of carrying to the heart the word they preach. We are not the authors of your faith, but only the ministerial helpers thereof. Means must be used, "but the whole disposing thereof is of the Lord!" Duties are ours, events are his. "Paul may plant and Apollos water," but it is not for Paul, nor Apollos, nor for any minister of Christ, to make his preaching savingly beneficial to the souls of his people—"God *only* giveth the increase."\* And he may see good, for the trial of his people's faith, and in order to stimulate them to greater diligence, to withhold from them the fruit of their labour. Though the year has not closed without knowing that my labours have not been entirely in vain in the Lord,—for God has allowed me, his unworthy servant, to know that I have been the instrument of good to some,—yet, to myself it has been a year of no very great amount of encouragement—a year of labour—a seed time, the fruit whereof has yet to be manifest; for, in the proclamation of his word, the great Master himself, for our encouragement, has promised "it shall not return unto me void."† And, "blessed be my God whom I serve in the Gospel of his Son," whose grace alone is sufficient for his servants, and who "hitherto hath helped me," I can with humble confidence look up to him and say, "I have declared thy faithfulness and thy salvation; I have not concealed thy loving

\* 1 Corinthians iii. 6.

† Isaiah lv. 11.

kindness and thy truth from the congregation.”\* According to the ability given to me of God, I have endeavoured fully and plainly to set before my people his will ; and my determination has been, “to know nothing among them save Jesus Christ and him crucified.” Both in my public ministrations and in my private communications among them, my aim has been to warn the sinner—to instruct the simple—and to build one and all up in our most holy faith—“Behold, here I am, witness against me before the Lord this day,” if any of you can find aught in my hand !

“Bread has been cast upon the waters”—literally so : for the seaman has left the port for distant parts with a word of counsel and instruction from my own feeble lips. He has been supplied with the word of life, if destitute of that “lamp to our feet and light to our path” in this dark world, and such other books as encourage the reading of that precious volume ; and I bear them witness that my visits among them have been received with a kind and grateful heart. Yea, and I verily believe, brethren, that the Lord will abundantly bless, ultimately, this pious undertaking, and crown their labours with success who may succeed me here, and water the seed which I have endeavoured, “in weakness, and in fear, and in much trembling,” to sow. During my tenure of the chaplaincy, owing to the novelty of the undertaking, a great amount of success may not be visible, but the word of the Lord scattered will not remain barren or unfruitful : “a little leaven will leaven the whole lump.” And I pray the great Head of the Church, whenever he is pleased to call me hence to another part of his vineyard, to send to you a man possessed of as strong a desire as myself to benefit the souls of the men who are uppermost in our minds this morning, and *with much more ability in every respect to further that great end !*

*The work is novel ; for, until a year ago, the seaman would*

arrive at your port and depart again, "no man caring for his soul." And therefore, "as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain, so be we patient also."\* Let us be often found in our closet commending such a work to God, imploring him to "pour out the Spirit upon us from on high," and to "prosper the work of our hands upon us," for until then "our preaching is vain." We may inform the understanding, but our voice will no more affect the heart to the saving of the soul, than "sounding brass or a tinkling cymbal!" "It is the Spirit that quickeneth."† He only, by his gentle, gracious, and yet all-powerful influences, can soften the heart of the sinner—renew him in the spirit of his mind—cause the seed sown to take root, to fructify, and increase!

Oh! then, brethren, I pray you, if you desire that "the word of the Lord may have free course and be glorified," "Pray for us"—"strive together with us in your prayers to God for us"—"and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the Gospel."

There are other difficulties in our way besides the novelty of the undertaking. The sailor comes strange among us, and has to seek a home; and as we know there are never wanting men who "by good words and fair speeches deceive the hearts of the simple," he is drawn aside and easily enticed to sin.‡ We have no home to offer him on his arrival among us—he has to seek one where he may; and, if not absolutely compelled to take up his abode in places most objectionable both in a moral and religious sense, he is without difficulty persuaded; and hence arises so much drunkenness,—a vice

\* James v. 7, 8.

† John vi. 63.

‡ The sailor, by his evil associations, not only loses his character, but in very many instances is robbed and defrauded. Not a few are annually committed to goal for robberies committed upon seamen, and very many more escape prosecution for like offence, because the sailor does not remain ashore sufficiently long to appear against them. This circumstance is taken advantage of by the crafty

which is but too prevalent among the class of whom we speak. A Sailors' Home, attached to this port, is eminently to be desired, into which the seaman, when he first comes on shore, might be received, and thus be preserved from gross sin and temptation. I know this is a subject which has engaged the minds of some of you for some time past; the existence of which would prove a great blessing to your city, and the greatest possible boon to the men themselves, who, I know, would most gladly avail themselves of such opportunity of increasing their comfort. Such an institution would, I verily believe, conduce in no little measure to the glory of God, and, blessed by him, would in no small degree be productive of good to their souls. There are wanting friends to the sailor, more careful of his temporal concerns, than to accost him, on his arrival, with the unhallowed salutation, "Come ye, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant." Some who would embrace him as a brother, and say to him, even of the things which make for his present interests, "Come thou with us, and we will do thee good!" If we had an asylum for the man who is too much of an outcast, and friends such as these to minister to his wants, then might we hope to see the sailor walking "soberly, righteously, and godly, in this present world," and growing "meet to be a partaker of the inheritance of the saints in light." For it is obvious, brethren, men must be moral before they will think of religion—the ground must be ploughed before the seed is sown, or that seed will wither because it has no depth of earth!

And have we not a word to say in behalf of the poor waterman? Is there no stumbling-block in his way? Verily, *there is one great stumbling-block*—one gigantic barrier in *his way heavenward!* I mean the system of SUNDAY TRADING. *Very many of the men have told me that their hardest day's work is performed on the Sunday, on that sacred day, "in which" God himself*

of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant ;”\* and almost with tears have they entreated me to try to put a stop to it. Often on a Saturday evening, when I have caught them entering the Severn from the Basin, have they regretted to me their inability to remain and attend divine service in their chapel on the Sunday—“Ah ! sir, we should be glad to stop and hear you to-morrow, but we have to work !” Time after time has that lamentation sounded in my ears, yea, and has it not entered into the ears of the Lord of Sabaoth ? and will it, think you, be disregarded there ? God has commanded in the decalogue that even the brute creation shall have sabbatical rest ; this, the poor waterman, though a fellow creature, does not himself enjoy. “If we rest one Sunday, and have opportunity to attend church, we have to work sixteen :” a poor waterman’s own words, spoken in my ears only on Saturday night last ; and therefore he has no opportunity of meeting with his fellow sinners in God’s house, to confess “his sins, which are many,” even as our own, and hear “a still small voice” whispering into his soul, “Thy sins be forgiven thee, go in peace !” He is almost an outcast from God’s house—as one excommunicated and cut off from the means of grace !

This has a powerful and most baneful influence over the moral as well as the religious character.† The degeneracy of

\* Fourth Commandment.

† “Sunday trading presents a barrier to every plan for permanently benefiting this demoralized class. The disclosures made by witnesses examined before both Houses of Parliament—the statements contained in the Constabulary Force Report—as well as the declarations of Judges and Magistrates on the bench, incontestably prove the lamentable extent of this evil. Between January, 1836, and December, 1846, there were 302 boatmen committed to Worcester City Gaol alone ; of this number, only *one* man could read and write well. In reply to a question put to one of these boatmen, a convict, I received the answer, that ‘The way they knew Sunday, was, it was the day after pay-day.’ This man’s brother (also a boatman) was executed for murder !

• “Sir G. Chetwynd, in his evidence, stated that a boatman confined in Stafford Gaol on charge of murder, had made ‘such disclosures as beggar all description, of the abominations that are committed on canals, and the habits of boatmen, their pilfering and habits of horrid depravity.’ When asked what he thought would *better the condition of boatmen, the prisoner replied, ‘By putting a stop to Sunday trading, and the receiving of stolen goods.’*

“I once addressed about fifty boatmen, not one of whom, I was credibly informed had attended any place of worship for twenty years or more ! Not far from this



the mass of watermen is but too painfully known ; and it was the opinion of one of this unhappy class of men, himself then under sentence of death for murder, that one of the most efficient means of improving the *moral* condition of watermen, would be the annihilating this abominable custom. Do you wonder that vice should abound, and crime be perpetrated by men so ignorant and so utterly neglected ? The poor waterman, instead of listening on the Lord's day to those solemn words—the ten commandments—prohibiting in the name of the Lord evil of every kind, even of the thought and wish, is toiling hard all day, and in too many cases only cursing that sacred Name by which we are called. And instead of having the opportunity of saying to his companions in labour “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths ;” instead of performing that which is but our “reasonable service,” and of enjoying that privilege which by the will of heaven is granted to mortal man, not making a difference,—the privilege of prayer to God, of worshipping, and falling down and kneeling before the Lord our Maker ! and instead of raising his voice with the assembled congregation in hymns of praise to Jesus the Lamb that was slain, on “the day which the Lord hath made” specially for this work divine ;—these things he is not only not encouraged to do, but absolutely not allowed. He is goaded on as of old the Israelites were by the Egyptian taskmasters, and required to “fulfil his work, his daily task,” and this, too, on that day which is sacred to God and to himself (for “the sabbath was made for man”), when “the servant is free from his master,” that “rich and poor may meet together” in the house of our common Father, the Lord, the Maker of all !

*spot a boatman was executed for murder, who stated that he had never heard that there was a place of reward or punishment in another world, till after he had been committed to Gaol!*—*From a Letter to Canal Proprietors, Carriers, and others interested in the Commerce of the Country, by the REV. JOHN DAVIES, M.A. vicar of St. Clement's, Worcester.*

I speak freely before you, brethren, but out of the abundance of my heart my mouth hath hitherto spoken! I am advocating not my own cause, and may therefore use the greater plainness of speech. I stand forth (and I think it no slight honour to be allowed on this present occasion), to advocate the cause of a numerous, an important, but a shamefully neglected class of our fellow men! I plead the cause of suffering humanity. Watermen are an injured class: they are compelled to break God's commands, and thereby peril their soul's safety for ever, or they must beg their bread! "My brethren, these things ought not so to be!" Call you this a free country, and yet a man is not allowed to enjoy—nor yet to hear of—"the liberty wherewith Christ hath made us free!" Call you this a Christian country, and shall any of Britain's sons be actually prohibited from hearing the name of Christ on that very day which is as much his own as his very life!

Bear with me a little, brethren, and indeed bear with me, for I cannot but thus speak, for my spirit is wounded within me for my brethren's sake, over whom, in the Lord, I am placed, as their unworthy minister, to watch for their souls, because I see those souls absolutely "destroyed for lack of knowledge"—men toiling hard "for the meat that perisheth," and going down to the grave without hope of future bliss! Were I not to speak to you on this special, and as I judge suitable occasion, relative to this important matter, I could not lay my head upon my pillow in peace; I could not retire from my pulpit to my chamber, there, in solitude, to commune with my God, who sent me on this errand with this solemn injunction, "Go and tell this people," "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins;" for this is, I verily believe, the message specially put into my mouth to deliver to you this day from heaven. And I could not return unto him that sent me, and with any confidence say in his presence, "I am pure from the blood of all men."

for I have not shunned to declare to you all the counsel of God," were I to leave this subject untouched on this occasion; for is not this part of that counsel of God, to declare which without fear "necessity is laid upon me?" Therefore, for my own soul's sake, "I beseech you, brethren, suffer the word of exhortation!" suffer the word of warning! and I pray you, for the glory of our common Lord and Covenant God—yea, and I pray you as ye will yourselves answer at the dreadful day of judgment, *rise up as one man*—shew yourselves to be on the Lord's side—be jealous for the Lord your God—assert and maintain his right; and verily the blessing of that God shall rest upon you, "whose blessing maketh rich," and he will render seven-fold into your bosom your zeal for his glory. Allow his laws not to be trampled under foot in this Christian country—our father-land—the land which he has so signally blessed, so long protected, and under the shadow of whose wings we still rejoice! Stop this disreputable traffic! put an end to this soul-destroying, this demoralizing practice! and leave it no more in the power of the poor waterman to send up his piteous cry to the throne of heaven, "I looked on my right hand, and beheld, but there was no man that would know me—refuge failed me—no man cared for my soul!"

"Am I my brother's keeper?" asked the impious Cain when the very blood of that brother, even "righteous Abel," whom he had slain, was crying from the earth to God for vengeance on his devoted head! And, oh! I would humbly and yet most earnestly pray Almighty God to touch with the solemnest conviction the hearts of all who either require or encourage Sunday trading, to the prejudice, morally and spiritually, of the poor waterman,—“We are verily guilty\* con-

\* "A boatman who maintained the character of being a sober, steady man, while following his occupation six days in the week, and 'resting on the Sabbath according to the commandment,' when removed to another boat which was worked on the Sunday, gave himself up to dissolute habits, and lost his health with his character. On his *th-bed*, he was upbraided by one of his employers for his change of conduct, which brought him into such awful circumstances. The boatman retorted by pointing

cerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear !”

Forgive me, my dear brethren, for speaking so freely on this subject before you, but I am not my own master, but serve him who straitly chargeth us, “ Give them warning from me ;” and as I besought him for grace that I might deliver this word to you “ speaking the truth in love,” so may he give you grace to receive it in love ; and as the evil does exist, I do pray you seriously to think of it and remove it, for that it should be abolished there can be no doubt, because equally dishonourable to God and ruinous to the souls of men.

The men, by their exemplary behaviour during divine service, and their devout attention while hearing “ the word of truth, the gospel of your salvation,” is itself a proof of the value they set upon this opportunity afforded them while in port, to meet, in their poor apparel, to worship God. Some of you have from time to time worshipped here, and are yourselves witnesses of the correctness of what I say. I have besides much reason for believing that very many of the mariners, watermen, and others connected with the docks, are truly grateful to be allowed to worship God in their little church, unobserved by those whom God has blessed more abundantly than themselves with this world’s good.

In conclusion, therefore, I call upon you, brethren, to assist according to your ability this institution ; and secure to the men a continuance of the means of grace which for one year they have enjoyed. Directly, indeed, “ they cannot recompense you, but you shall be recompensed at the resurrection of the just.” Yea, doubtless, and if “ not grudgingly or of necessity,” but “ cheerfully you give,” to this “ our work of faith and labour of love,” you shall be abundantly recom-

out the source of his ruin, and charged his masters with being accessory to his fall, by inducing him to neglect his duty to God on the Sabbath, which led him to become the victim of temptation. The master felt the justice of this rebuke so keenly, that he never rested till he gave up participating in Sunday trading ; and it is worthy of remark, that he ever afterwards prospered, and, when he mentioned the circumstance to me, was as much respected as any person residing in the town where he lived.

REV. J. DAV

pensed even in this life present ; for, while it is your duty to minister to the wants of those less highly favoured than yourselves, it is also, and equally, your privilege ; and shall bring to you even now a sweet reward, even the reward of a conscience, witnessed to by “the Spirit itself,” that “you have done what you could!”—that you have striven to bless a fellow creature with blessings of a heavenly origin!—and you shall be the privileged instruments of helping forward that happy period, when our daily petition shall be answered, and God’s will shall be done on earth as it is done in heaven ! For there is a glorious period yet to come, when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever”\*—when “the abundance of the sea shall be converted unto him”†—when kings shall lay their crowns at his feet—and when “every ship-master, and all the company in ships, and sailors, and as many as trade by sea,” and when all, both great and small, that dwell upon the face of the earth, shall send forth one simultaneous shout of praise “to him that loved us and washed us from our sins in his own blood!”—when “He,” “whom having not seen, we love,” “shall have dominion from sea to sea, and from the river unto the ends of the earth.”‡ “And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them even unto the greatest of them, saith the Lord,”§ “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea !” “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever !”||

*Yea, there is a time coming when everything in nature shall*

\* Revelations xi. 15.

† Isaiah lx. 5.

‡ Psalm lxxii. 8.

§ Jeremiah xxxi. 34.

|| Revelations v. 13.

wear a new and glorious appearance—when the sea shall cease to be—when “the heavens being on fire shall be dissolved, the elements shall melt with fervent heat;” for, in his apocalyptic vision, St. John says, “I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.”\* Sea is used in Holy Writ to signify confusion—restlessness; and it is a precious truth, that, as “there remaineth a rest unto the people of God,” so that rest will be perfect, undisturbed, and unspeakably glorious! Not then, as now, frequently “afflicted, tossed with tempest, and not comforted,” but *there* shall be “a great calm.” Jesus, “the Prince of Peace,” himself shall dwell with them; and where he is, there is rest! ineffable peace! unclouded day! glory supreme! Then will there be no more need to exercise vigilance or evince “care” for the souls of others, for all will be removed far from every ill—be carried from the reach of all temptation—“See him face to face,” “in whose presence is fulness of joy!”

Then will you, beloved brethren, lend your aid, and will you accept of the privilege of being instrumental in bringing many sons unto glory? For we ask for your assistance to-day, not so much as an expression on your part of a self-denying spirit,—though that were your duty enjoined upon you by him who, “though he was rich yet for your sakes he became poor, that ye through his poverty might be rich,”—but rather we propose to you the honour and privilege of being “workers together with God.” Nor is this any slight honour, or a privilege to be despised: “For they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.” If you wish to put out your money to the best interest, cast it into the treasury of the Lord; for he that lendeth unto the Lord shall receive a hundred-fold now in this life present, and in the world *to come life everlasting!* This kind of banking will bring t

\* Revelations xxi. 1.

you the largest, the best, the surest interest—interest for eternity! Not, indeed, that we can purchase the favour of God with gold that perisheth—this were a fatal error were any to rest upon it, and we should subject ourselves to the Apostle’s emphatically solemn rebuke, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in the matter: for thy heart is not right in the sight of God.”\* Oh, no, brethren, heaven is not to be merited by anything we can do; for, after all, it is “*by grace ye are saved through faith*; and that not of yourselves, it is the gift of God.”† Still it is written for our encouragement, “Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”‡

Ye, therefore, to whom God has dealt out liberally the treasures of this world, as good stewards of the manifold gifts of God, use them to his glory—shew your gratitude for the blessings you enjoy from the hand of an all-bountiful Creator, by giving a portion thereof for the advance of his kingdom upon earth—for the spread of “the truth as it is in Jesus”—for the salvation of the souls of your poorer brethren. You shall thus “make to yourselves friends of the mammon of unrighteousness; and when ye fail”§—when strength shall fail and life itself shall cease—when every earthly succour shall fail from before you—when your “riches shall certainly make to themselves wings and flee away as an eagle toward heaven,”|| or rather, when ye shall be taken from them, die, “and leave your wealth to others,”¶ (for “naked came we out of our mother’s womb, and naked shall we return thither,”\*\* “for we brought nothing into this world, and it is certain we can carry nothing out”††)—then shall *you be received into everlasting habitations*. When the Master *shall come, you shall receive from him a “Well done, good*

\* Acts. † Ephesians ii. 8. ‡ Matthew x. 42. § Luke xvi. 9.  
 || Proverbs xiii. 5. ¶ Psalm xlix. 10 \*\* Job i. 21. †† 1 Timothy vi. 7.

and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"\* Thus shall you "provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth!"†

Finally, while you are careful of the souls of others, and anxious that they should live to God and be received of him at last, be not, I beseech you, brethren, unmindful of your own immortal interests. Manifest "care" concerning yourselves individually—"Yield' yourselves unto God as those that are alive from the dead, and your members, as instruments of righteousness unto God."‡ Give your own hearts unto the Lord; without which, indeed, every offering you make will be unacceptable to him. Lay fast hold, each of you, on "that blessed hope"—"the hope set before us in the Gospel!" "which hope we have as an anchor of the soul, both sure and steadfast." Be yourselves "living by faith on the Son of God, who loved you and gave himself for you," "casting all your *care* upon him;" for then, indeed, ye may "be careful for nothing," "because *he careth* for you." "This God will be your God for ever and ever; he will be your guide even unto death." And at the last, when "the sea shall give up the dead which are in it, and the dead, small and great, stand before God; when the books shall be opened, and another book opened, which is the Book of Life; and the dead shall be judged out of those things which are written in the books according to their works,"—it shall be your happy privilege, your unspeakable joy, to find your name written in the Lamb's Book of Life. And throughout eternity shall you enjoy the favour of God, and drink of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!"§

\* Matthew xxv. 21.

† Luke xii. 33.

‡ Romans.

§ Revelations xxii. 1.





A

# PLAIN SERMON

ON THE

Duty of Acting upon what we Hear.

BY THE

REV. E. J. R. HUGHES,

CURATE OF LYTHE.

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TO  
THOSE AMONG  
THE PARISHIONERS OF LYTHE,  
WHO  
SEE AND ASK FOR THE OLD PATHS AND WALK THEREIN,  
THAT THEY MAY FIND REST FOR THEIR SOULS,

**This Sermon**

IS

AFFECTIONATELY INSCRIBED.



## A S E R M O N.

---

S. JAMES I. 22.

“BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY,  
DECEIVING YOUR OWN SELVES.”

PLAIN and intelligible as is the language of my text, it is a language which too many who bear the name of Christian are wont most grievously to despise and disregard. We cannot indeed view the Christian world in these days with any degree of attention, without being most painfully struck by the utter forgetfulness which seems to prevail as to the duty of acting upon what we hear. A duty, which, let me observe, GOD'S WORD teaches us is absolutely necessary in all who desire to enter the heavenly Jerusalem.

Like the Jewish people in the days of the prophet Ezekiel, it may be said of us, that we are talking of our religious instructors, by the walls and the doors of our houses; in places of public resort, and by our domestic hearths, canvassing their qualifications, judging their doctrines, condemning or applauding their discourses; yet rarely

applying their exhortations to ourselves. That this is too true a picture, my brethren, how many of you here present can deny? Not one, if he honestly consults his own heart. When the minister of CHRIST rises and declares that this world is only a probationary state, a state of trial, and that it is to fit us for that glorious city whose founder and builder is GOD; that we are placed here surrounded by temptations, and beset with difficulties, and that our happiness or misery is dependent upon our success in resisting those temptations, and overcoming those difficulties; do we not find many persons readily assenting to all this, and yet acting as if they thought it were far otherwise? With the Bible in their hands, they cannot deny this truth, it is written in too large characters, to be either obliterated or obscured, they are therefore *forced* to admit it; I say forced, because their actions too often belie their professions. Ignorance they do not plead, because they know that to plead it would be inexcusable, when our churches are open to all who desire to enter their hallowed portals. There they may enjoy the privilege of uniting in prayer and praise in a rational and reverent manner; in hearing GOD'S word read, and there one whose commission is derived through the Apostles from the great Head of the Church is present with *authority* to instruct, exhort, and rebuke them.

To hear these very persons who so *readily* assent to the teaching of us ministers of CHRIST, to hear them *talk* about the things of eternity, one would

imagine that they had really felt the full force of Divine truth, and were Christians indeed. But when the necessity of *deeds*, when the words of the Apostle, "Be ye doers of the word," are pressed upon them, they turn a deaf ear to the preacher, and show that they came probably to *criticize* but *not to do*. They listen not in order to carry home the word, and in the silence of their secret chambers to meditate on it, and to pray GOD to give them His grace, to enable them to *act* upon it. Should there be any among you, my brethren, who come to GOD's House for the mere purpose of hearing the sermon as an *entertainment*, most earnestly would I warn you to beware of this great sin ere your sun go down. "Sermons," saith the good Bishop Jeremy Taylor, "are arguments against us, unless they make us better, and no sermon is received as it ought, unless it makes us quit a vice, or be in love with a virtue; unless we suffer it, in some instance or degree to do the work of GOD upon our souls." I would have you seriously consider, that for every sermon which you hear Sunday after Sunday, you will have to give an account of its use, on the awful day of judgment, on that day, when the secrets of all hearts shall be revealed. You will then be questioned as to the motives with which you listened, whether it was that you might learn how to keep steadily in the narrow way of GOD's Church, or whether it was for the same reason that you hearken to sweet music, because the composition is good, or the voice which



delivers it harmonious. Think if you have lived only to the age of *twenty years*, and regularly attended the Church's services from your *tenth* year, you will have nearly *six hundred* sermons to account for. Again, and again has the warning trumpet sounded its shrill note to call you to bear your cross, and follow in the footsteps of your REDEEMER. How have you obeyed its call? Have you been doers of the word, or hearers only? If the latter, "you have been deceiving your own selves," yea, wofully deceiving yourselves; and if by timely repentance you do not endeavour to repair the breach sin has made, and lead new lives, lives which show you are "doers of the word," your judgment will be sealed, and everlasting woe will be your portion. He who spake as never man spake, and none of whose words shall fall to the ground, hath said, "Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven, but he that doeth the will of My FATHER which is in heaven." Deeds then, *not* words *only* are required, fruitful hearers who show by the calm even tenor of their daily life, that they have received instruction with benefit. These are the persons whom GOD deigns to bless, and His ministers to look upon and rejoice. Not those who leave GOD's house, exclaiming "What a good sermon we have heard!" and then dismiss it from their thoughts, and return to their wallowing in the mire of sin and disobedience. Whenever we address you, my brethren, from this place, it is not for the

idle purpose of gratifying you by an exhibition of our eloquence or our oratory ; but for the awfully important purpose of saving your souls from the gulf of hell which enlarges its mouth to receive those who “ mock at GOD’s way of salvation.” Yes, it is to save you from the place of torment, by warning you to beware of the many temptations which Satan throws in your way, and the ample means which you possess, if you only will use them, of foiling the subtle adversary. Of the numerous sermons which you have heard me deliver since I have been among you, how many have produced an abiding effect on your minds ? You have heard me in the plainest and most unequivocal manner teach you that in holy Baptism you were admitted into covenant with GOD, thereby receiving pardon for the guilt of your birth sin, as well as grace to resist the assaults of the world, the flesh, and the devil. In a word, that you were then placed in a state of salvation, and that it depended upon the use which you made of the grace of regeneration, whether you should eventually enjoy the peace of heaven, or the torments of hell. You have heard me teach the absolute necessity of *faithfully* receiving the Holy Sacrament of CHRIST’S Body and Blood, in order that we may obtain pardon for sins past, and additional supplies of grace to resist the enemy of our souls, whose whole and sole object is to bring us into captivity, and ruin us. You know that I have earnestly endeavoured to convince you, that as the *natural* man cannot subsist without *earthly* food,

neither can the *spiritual* man without *heavenly*. That as the manna which fell around the tents of the Israelites in the arid wilderness strengthened and invigorated them on their weary march ; so the bread which came down from heaven, i.e., CHRIST'S precious body and blood refreshes the weary and heavy laden sinner as he journeys through this sinful world. You have heard me urge you to wait on CHRIST in His ordinances ; you have heard me declare that those ordinances are to us what the hem of CHRIST'S garment was to the woman with an issue of blood, and that if approached with the like faith and humility, a similar blessing would follow, viz., health and strength would be conveyed to our souls through them. You have heard me warn you against irreverence and hypocrisy in prayer, whether public or private. You have heard me earnestly call you to deny yourself, to be diligent in prayer and *self-examination*, to consider carefully your conduct at the close of each day ere it rolls into eternity. You have been urged to conduct yourself reverently in GOD'S house of prayer,\* to remember, that when you enter beneath this roof, you are specially in the presence of God and His Holy Angels, who, though unseen by your mortal eyes, are hovering around us, and joining in the prayers and praises, which with the saints of every clime and age, we Sunday after Sunday put up to the throne of grace.

You have heard declared without any reserva-

\* Note A. *ad fn.*

tion, that it is a sin of the greatest magnitude to halt between two opinions,—to join in schismatical worship after you have united with the members of CHRIST'S Church, in offering up prayers and praises in the Holy house, where we are assured He dwelleth. Yet how many of you, alas! are still addicted to that grievous sin which Holy Scripture amply warrants us in calling *spiritual fornication*. You have been repeatedly called with your Bibles carefully to study your Book of Common Prayer—to compare its holy prayers and offices with GOD'S holy word, in order that you may see its perfect agreement therewith, and seeing, be led obediently to follow its rules, and carry out in your daily practice what it no less wisely than righteously enjoins. Again, you have been called to bow the knee in prayer, on the festivals of the Church. You have heard me say only a few minutes ago,\* that Thursday next is the feast of S. Luke, evangelist and martyr, and appointed by the Church to be kept holy. You have listened to my words, as to something which you are not wont to hear *every* Sunday, yet how few of you have looked upon them in truth as GOD'S call to a sinful world to cast aside their occupations and pray to Him in spirit and in truth. Many of you, I am well aware, cannot avail yourselves of the inestimable privilege which the observance of these days affords. Yet how many are there who *could*

\* This sermon was preached on the Nineteenth Sunday after Trinity, 1849.

come if they *would*.\* Should any unusual event occur in the parish, for example, a pompous funeral or the like, what crowds will congregate to behold it, what time will they waste in indulging an idle curiosity—hours pass unheeded; yet when the church bell, that “faint emblem of the call of GOD” summons them to prayer, how few are there who can afford *one* short hour to do Him service Who has done such great things for them. If our Blessed LORD were now on earth, would He not say to such, “Could ye not watch with Me *one* hour?”

Ye hearers of the word, what can ye be thinking of, slumbering in such fearful security? Awake and be *doing*, for the time of your sojourn on earth is but short, and a night dark, dismal, cheerless, and more impenetrable than that with which Egypt was visited for the obstinacy and hardened impiety of her monarch—the night of death cometh when no man can work.

Briefly, my brethren, have I this day given you a view of some of the doctrines and duties which I have laboured earnestly to impress on your minds: your own hearts will tell you how far you have acted up to my instructions. Looking upon every member of the congregation as *Churchmen*, I have with all plainness addressed you as such, and feeling the responsibility of my office as a Minister of CHRIST, I have striven to teach you the truth however unpalatable that truth may be to your ears.

\* See Note B.

Knowing the sadly latitudinarian\* spirit which is abroad, a spirit in which with God's word before me, I cannot avoid recognizing a strong feature of *Antichrist*; I have endeavoured to awaken you to the necessity of contending for the sanctity of principle; for we are living in awful times—times in which principle is scoffed at, and those who act upon it are, alas, too often despised. Believing most firmly in the heavenly origin of our pure branch of CHRIST'S Church, and also that only *one* branch of CHRIST'S Church can possibly exist in one place at one time; I have laboured to convince you that, that communion of which by the merciful providence of Almighty God it is your inestimable privilege to be members, is the only true Church of CHRIST in England, and therefore within her fold *alone* can the people of this nation with any reason look for *safety*. Those who are opposed to her are *schismatics*, and having broken the sacred bonds of sacramental unity, cannot expect to meet with God's blessing so long as they continue in their sin; they can find no promise in God's word that He will favour such. To say the best of their position, there is an *uncertainty* whether grace is conveyed through the ordinances which they profanely and sacrilegiously administer; while with us there is *certainty*, inasmuch as we your ministers are *not* self-constituted and unauthorized, but are lineally though spiritually descended from the Apostles; in a word, the Church

\* I. e., A worldly and Gallo-like spirit.

of the Apostles has sent us forth commissioned to administer those sacraments which are the means of grace till time shall be no more. "Be ye" then "doers of the word and not hearers only;" act upon these doctrines; let your daily life, your daily conversation show that you are not ignorant of your privileges as members of a living branch of the true Vine. Let your light—the light of a good life so shine before men, *not* for the purpose of obtaining their *praise*, but that they may profit by your example and glorify your FATHER which is in Heaven. And now in conclusion, my brethren, you should remember how earnestly the Apostle enjoins us not to be "*forgetful hearers, but doers of the word.*" You should remember that "there are two ways in which you lose the good you might get by listening to sermons. One is when you apply what is said to your neighbour instead of to yourselves; the other is, when after being excited and stirred up by a sermon, you allow that fervour to cool without producing any results, and so practically forget, that as the sermon was addressed to you individually, on you individually it ought to produce its fruits unto holiness. It is well that you should be strongly affected or awakened by the admonitions of the preacher. It is a means to an end. But if the end be not achieved, if when you are strongly moved no growth in holiness—sober, steady, continual—arises from your emotions, then no good at all has been done; so far as you are concerned, the preacher's words have been

as unprofitable as the sounding brass or tinkling cymbal. Religious excitement is utterly unsatisfactory as a proof of religious edification. Religious excitement followed by no good results is little better, indeed no better than the fervour of any mere earthly feeling, and of every species of religious excitement that is the most suspicious which vents itself in words. I never hear persons criticising or commending a sermon they have just heard, but my mind misgives me that they have forgotten to look into their own hearts; while on the other hand, if I see them retiring to their homes silent, thoughtful, anxious, I feel sure ground of hope, that the word heard with the outward ear, may, through GOD'S grace be so grafted inwardly in the heart, as to bring forth the fruits of good living; that the sermon reverently listened to in church will afford subject of thought and self-examination, and prayer in the closet; that religious emotion will find vent in the quiet though more diligent discharge of the duties of life; that the hearers will not be forgetful hearers, but doers of the word; and that therefore the preacher's "labour hath not been in vain in the LORD."\* May you then all, my brethren, with the assistance of GOD'S HOLY SPIRIT, prove henceforth not only *hearers* but *doers* of the word.

\* See Rev. F. E. Paget's "Christian's Day."



## NOTES.

## A.

The irreverent demeanour of too many country congregations is sadly to be deplored. In most instances, I believe, if the parties who are guilty of the sin of irreverence were plainly spoken to, they would readily amend their practice. In a sermon one could not well use that familiarity of language which is necessary, I therefore in this note would say *plainly*, that those persons who come into church with their *hats on*, or who *laugh and talk* within the sacred walls, or who occupy their time in *marking the dress and personal appearance* of their neighbours, instead of minding their prayers, are *irreverent*. They show by their acts that they do not look upon the Church as God's holy house of prayer. I would earnestly recommend the 18th Canon to their serious notice. And may God give them grace to amend.

## B.

It is very painful to see so small a congregation as we do, in our church on the festivals. I can see no *reason* why this should be. I most firmly believe that there are several families in the parish who could spare one of their members to act as their intercessor in God's holy house for *one short hour*. I would have the heads of families consider seriously whether God will not hereafter make inquiry into the use we have made of our *privileges*—and a privilege of no common order is that of worshipping God and commemorating His saints in His holy house.

Christ, not Peter;

OR,

ROMISH ASSUMPTIONS

SHOWN TO BE UNWARRANTED

BY THE NEW TESTAMENT:

A Discourse,

DELIVERED IN

PARLIAMENT STREET CHAPEL, NOTTINGHAM,

DECEMBER 8TH, 1850,

BY JOHN HUDSTON,

MINISTER.

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upon it than this; while, as might be expected, when interest affects the interpretation, the conclusions come to, are not only diversified, but contradictory. The Papist regards it as his stronghold, in the Scriptural branch of the argument, when he claims for his church infallibility, and the privilege of being the only true church of Christ; but the Protestant can see nothing in the passage to support these assumptions, and considers its appropriation to that purpose, a perversion of the Word of God.

Which is in the right? On this question we must judge for ourselves. We are, however, qualified to pronounce judgment only after we have ascertained, by careful investigation, what are the truths here enunciated; for truth, and not human authority, is the arbiter to which we should ever bow in religion. To such an investigation of this passage let us now proceed, for we are called to it by the circumstances transpiring around us; and while engaged in the exercise, may the Lord give us understanding in all things.

The FIRST particular in this passage which claims our attention, and requires elucidation, is

#### PETER'S CONFESSION OF CHRIST.

Our Lord is represented as inquiring of his disciples what were their views of him. This was done that he might take occasion from their answer, to instruct or confirm them more fully in the truth; and not for the purpose of obtaining information, as he already knew what was in their hearts. The subject is introduced indirectly, by his asking them what was the general opinion entertained of him.

“Whom do men say that I, the Son of Man, am?” The appellation, *Son of Man*, is one by which our Saviour generally designates himself, and his use of it in this question seems to have some emphatic meaning. By appropriating the name to himself he inferentially bears testimony to his Messiahship; it being the name under which He who should sustain that office is spoken of by the prophet Daniel. The name literally taken expresses only a human nature, and is applied to the Messiah with an especial view to his state of humiliation; to indicate that he was made like unto his brethren, and “as they were made partakers of flesh and blood, he also himself likewise took part of the same.” Heb. ii. 14. Jesus Christ, therefore, never returned to the use of it after his resurrection, and the apostles on no occasion employed it, either in their preaching or writings. True, it occurs twice in the Book of Revelation, according to our version, but in the original it is a different phrase, being without the article.

To the question of our Lord, the disciples reply, by stating the various characters which were assigned to him by the Jews, “Some say that thou art John the Baptist: some Elias; and others Jeremiah, or one of the prophets.” The question is then put to them direct: “But whom say ye that I am? *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*”

This confession of Peter includes both the *official* and *personal* character of our Lord—in his official character he is “the Christ,” in his personal character he is “the Son of the living God.”

Christ and Messiah are two names of the same signification; the first being Greek, the latter Hebrew.

“We have found,” says Andrew, “the Messiah, which, being translated, is the Christ.” Both these names signify the Anointed. This, however, is not the full meaning of the word; it must be understood as including the *design* as well as the *act* of anointing. Under the Law, whatever was anointed, was consecrated, that is, set apart for some sacred use or office. Moses anointed the Tabernacle, and all the vessels used in it, and that anointing was their dedication. The priests too were invested with their office by the same act. The divine instruction was, “thou shalt anoint Aaron thy brother and his sons with him, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office.” Exodus xxviii. 41. See also Leviticus viii. 1—12. This also was the design of anointing in patriarchal times, as appears from the instance of Jacob anointing the stones which he had had for his pillow, and accompanying the act with a vow, “to make a house of God of those stones, if God would be with him, and bring him again in peace to his father’s house.”

By Jesus therefore being called THE ANOINTED, we are to understand that he is a person set apart by God to some high office and important work. After this style he speaks of himself—“the Son of man \* \* \* him hath God the Father sealed:” “him, whom the Father hath sanctified and sent into the world.” John vi. 27. and x. 36.

The actual anointing of our Saviour chiefly consisted in his possessing the Holy Spirit without measure, so that he was full of grace and truth, and in him dwelt the fulness of the Godhead bodily. Acts ii. 38. He was likewise formally inducted to his office, and appointed to his work

at his baptism, when the Holy Spirit descended upon him as a dove, and a voice from the heavenly glory proclaimed, "This is my beloved Son, in whom I am well pleased; hear ye him." What the office and work of the Messiah are, the name of itself does not inform us; they have, however, been amply described by the prophets, for "of him they all bear witness."

The following is a summary of what prophetic testimony teaches concerning the Messiah, given by a "Master in Israel," who has fully and impartially investigated the subject.

"A series of prophecies, reaching from the commencement to the close of the ancient dispensations, exhibits to us a GREAT DELIVERER from evil, originally and repeatedly promised by God. In the process of these declarations this great personage comes to be designated by a pre-eminent appropriation of the term MESSIAH, to express his excellent qualities and important offices.

"From these sources we learn, that the Messiah was to be a real and proper human being; the descendant of Adam, Abraham, and David; in some peculiar sense, the offspring of the woman; the perfectly faithful and devoted servant of God; the messenger, supreme in rank above all others in divine authority and grace; a heavenly teacher, inspired with the fulness of divine gifts and qualifications; the great and universal law-giver, who should be the author and promulgator of a new, holy, and happy government over the moral principles, character, and actions of men; a high priest after a new and most exalted model; the adviser of the wisest counsels; the pacificator and reconciler of rebellious man to God, and of men among themselves; the kind and powerful Saviour from all moral and

natural evil."\* With these prophecies Peter, being a Jew, would be acquainted; though, like the rest of his countrymen, he did not at first fully understand their import. Still, whatever construction he put upon them, in his confession he acknowledges Jesus his Master, as the person in whom they were or should be fulfilled. For let it be remembered that the prophetic Scriptures, speak of one Messiah only, in whom all the promises and predictions we have referred to, centre. A knowledge of this fact would induce those who were certain they had found the true Messiah, to cleave unto him, though by so doing they had to practise self-denial, and encounter great difficulties. To renounce him, would be to renounce their only hope. Now such was just the conduct of Peter. On one occasion, when Jesus Christ had been uttering what some of his disciples considered hard doctrine, they were offended, and desisted from following him. Addressing the twelve, he said, "Will ye also go away?" To this appeal Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure that thou art the Christ, the Son of the living God."

We now proceed to consider the other part of Peter's confession, which is expressive of our Lord's personal character—*thou art the Son of the living God*. The official and personal character of Jesus are indeed inseparable, because the Messiah promised and predicted, was to be the Son of God. The apostles used both appellations as convertible; they called upon men to believe, indiscriminately, on the Messiah, or the Son of God. The two characters were accounted equivalent by the Jews in our Lord's time. Hence Nathaniel says,

\* *Dr. Pye Smith's Scripture Testimony to the Messiah.*

“Rabbi, thou art the Son of God, thou art the King of Israel.” And Martha thus expresses her faith, “I believe that thou art the Christ, the Son of God, which should come into the world.” The high priest also adjured Jesus to say whether he was “the Christ, the Son of God.” The ground of this association of titles, was probably the prophecy concerning the Messiah in the second Psalm, to which we refer the reader.

But while these terms are indiscriminately used to designate the same person, they are of very different import, or Peter’s use of them would have been mere tautology. “Messiah” designates an official character,\* one duly authorized and qualified for some important undertaking; while “Son,” unless it be taken in a sense wholly figurative, is manifestly expressive of the *nature* of the person to whom it is applied, and of a *natural relationship* to another. That the phrase “Son of God” is never applied to Jesus Christ in the Sacred Writings, in a merely figurative sense, we think all will admit; it must, therefore, be considered as indicative of there being in him a oneness of nature with the Father, as well as expressive of the natural relation which subsists between them. If so, the phrase applies to the whole person of Christ—to his divine as well as his human nature—for only to a being possessing these two natures in the way that Jesus Christ did, could the term be applicable in the sense affixed to it by the apostles. We consider it, therefore, as designed to express at once the proper divinity of Christ, and the miraculous conception or origin of his human nature. It is an

\* And the rulers derided, saying, “Let him save himself, if he be Christ, the chosen of God.” Luke xxiii. 35.



equivalent to the term Immanuel, which signifies, God with us—God in our nature.\*

The sense in which we are to understand Peter's confession is now plain. Jesus had asked, "Whom do men say that I, the Son of man, am?" which was in effect asking, "Whom do men say that I, a divine person, who am become the Son of man, am?" They tell him the opinions entertained by the Jews—"Some say thou art John the Baptist: some Elias; others Jeremiah, or one of the prophets." Then the question comes direct to themselves, "But whom say *ye* that I am?" "Tell me your own opinion of me." And Simon Peter answered, Thou art the Christ, the Messiah, the Great Deliverer promised to us by the prophets; but thou art something more than a human being; neither John the Baptist, nor Elias, nor Jeremiah, nor any of the prophets, are thy equals; thou art above them all—thou art the Son of the living God. In thee we behold a man in union with the Godhead,

\* In further explication of the term we would remark, that it is in particular reference to his human nature, that Jesus Christ is called the "*begotten* Son of God," his divine nature being essentially underived; and when in reference to it he is called "Son," the idea of generation is not included, but simply the idea of a parity of nature and power with the Father. The phrase "Son of Man," is applied to him with the same restriction—it means that he is a partaker of real human nature, or as Paul expresses it, of "flesh and blood," and not that he was begotten of man; Joseph being no more than his reputed father. In his pre-existent state Jesus Christ is called the Logos, or Word, who "was with God, and who was God"—the source of existence and the actual Creator of all things. When, however, the Logos is made flesh and dwells among men, he is immediately designated "the only begotten of the Father."

thou art one with him who is the only true Jehovah. God over all, blessed for evermore." Thus Peter places his Master before all created beings, and ascribes to him true and proper divinity—he makes him equal with God. See John v. 18.

We therefore regard his confession as containing a full and explicit avowal of the great mystery of godliness—the cardinal truth of the Christian Religion—**GOD MANIFEST IN THE FLESH IN THE PERSON OF JESUS CHRIST.**

SECONDLY, let us consider

#### OUR LORD'S COMMENT ON THE CONFESSION OF HIS DISCIPLE.

That confession we have taken to contain a full and explicit avowal of both our Lord's Messiahship and Divinity. The remarks which it elicited from him are confirmatory of this belief. He regards with complacency the proficiency of his disciple in Christian truth, and bestows upon him warm expressions of congratulation, "Blessed art thou Simon, the son of Jonah." And why is he so happy? Because his attainments in knowledge shew that he was favoured of God: "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Now if Peter's acknowledgment included only the Messiahship of Jesus Christ, and the miraculous origin of his human nature, why is he applauded and congratulated in such a style? And why is it asserted, that he was indebted to inspiration for his knowledge? Upon such an hypothesis no satisfactory answer can be given to these questions; while, understanding his confession, as we have explained it, all appears consistent

and rational; for Peter's avowal contained more of the truth respecting Jesus, than had ever been previously expressed by any of his disciples.

But our Lord proceeds, "And I say also unto thee, that thou art Peter." A question has been raised, whether Peter is here the sole person addressed. We think it so plain that he is, that we cannot but wonder why a doubt of it should ever have been entertained. There is not the least intimation that Peter was the spokesman of the others, or that our Lord addressed the disciples through him. Not that we are to conclude from this, as we shall hereafter shew, that what our Lord said was true of him only; such an inference would be entirely unwarranted and false.

"*Thou art Peter,*" that is, thou art called or named Peter. This however was not his family name; that was Simon, as we see in the preceding verse, where Christ calls him Simon Bar-jona, *i. e.* Simon, son of Jonah. Peter was an appellative superadded to Simon, by Jesus Christ on their first interview. John thus records the circumstance. "And when Jesus beheld him, he said, "Thou art Simon, the son of Jonah, thou shalt be called Cephas." The evangelist then adds that Cephas means the same as Peter; and Peter, our translators have justly rendered, *a stone*.

The name of Peter then was not given to distinguish him who bore it from the rest of his family, but for the purpose for which characteristic names are always given, namely, to denote some peculiar quality in his person or character, or in reference to some remarkable circumstance of his life.

Peter signifies a rocky stone, or piece of rock. Now was this name given to Simon on account of any personal

quality which he had in agreement with the nature of a rock?—because he was more firm, and faithful, and enduring than men in general, or than the other apostles? We think not. His history does not support such a supposition; for, very soon after he had made this memorable confession, he was solemnly censured by his Master, in language the strength of which it would be impossible to augment.—“Get thee behind me Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.”

When Christ was arraigned at the bar of Pilate, Peter denied him thrice, and eventually with oaths and curses. Nor was he either coerced or surprised into this sin; he committed it at the instigation of a servant maid, while warming himself at the fire; and also, after he had been premonished of it by Christ, and had declared, that he would sooner die than act so basely.

Even after the Holy Spirit had been given to the apostles, he exhibited at one time such vacillation on a question essential to Christianity, that Paul gave him a public and sharp rebuke; while to shew that this, on his part, was not an unnecessary act, nor a mere ebullition of temporary feeling, he has given the circumstance a permanent record in his Epistle to the Galatians, and accompanied it with the justificatory remark, that Peter was deserving of blame.

If then the appellation was not given on account of any *personal* quality, it must have been given on account of some action which he should perform, or some truth which he should enunciate; and then the reason for giving it would be prospective. Known unto Jesus Christ are all things from the beginning; and it is

reasonable to suppose, that it was *with foresight of his confession*, that our Lord, when he first saw Simon, gave him also the name of Peter.

“And *on this rock* I will build my church.” The papists, and even some protestants, say, that by *this rock* our Lord means Peter; an interpretation which we cannot admit for the following reasons—*The words used by Christ are not the same, nor have they the same signification.* “The one is a masculine and the other a feminine noun—thou art *petros*, and on this *petra* I will build my church; and a clear distinction is made between them by the grammatical terms in which *petra* in its *relatives* and *articles* is expressed; being all regularly feminine throughout the sentence. This demonstrates that our Lord did not intend the appellation which he had just before given to Simon, (*petros*, a noun masculine) should be construed as the character of which he was speaking. Had he intended such a construction, the same masculine noun first used would undoubtedly have been repeated with a masculine pronoun.”\*

The words differ too in meaning as well as gender. *Petros*, signifies a stone, a fragment of a rock, and nothing more; but *petra*, most usually signifies a solid rock, and very seldom a stone, or piece of rock.† Indeed it always signifies this in the New Testament. The *rock* on which the house was built, Matt. vii. 24; the *rock* out of which the tomb was cut, Matt. xxvii. 60; the “*rock of offence*,” Rom. ix. 33; and “the *rocks* of the mountains,” Rev. vi. 15, are all *petra*; while in no case is the surname of Peter spoken of as a rock to build upon.

\* Granville Sharp.

† Leigh's *Critica Sacra*.

If then Jesus Christ has built his church upon a rock, he has not built it upon Peter, his characteristic name not signifying so much.

*That our Lord does not intend Peter by this rock, is also evident, from the manner in which the term is metaphorically used in the Scriptures.* A rock, being less likely to decay and change than any other material substance, is the fittest emblem of firmness and perpetuity with which the natural world can supply us; while, from the uses to which it has been applied, and the great advantages which, under certain circumstances, it affords, it has been used by all nations as a figure for security and protection. When this metaphor is personally applied in the Scripture, it is always to the Supreme Being. He is emphatically his people's rock. Indeed the sacred writers claim for the one living and true Jehovah, an exclusive title to this metaphor. They do it by simple affirmation, "God is the rock;" and also by bold interrogation, "Who is a rock, save our God?" Even God himself challenges the universe on this point, "Is there a God besides me? Yea, there is no rock, I know not any."

We here subjoin a list of all the instances in the common version of the Bible, in which this metaphor has a personal application, that the reader may consult them for himself; which we strongly urge him to do. Deut. xxxii. 4, 15, 18, 30, 31, 37. 1 Sam. ii. 2. 2 Sam. xxii. 2, 3, 32, 47—xxiii. 3. Psalm xviii. 2, 31, 46—xxvii. 5—xxviii. 1—xxx. 2, 3—lxi. 2—xlii. 9—lxii. 2, 6, 7—lxxi. 3—lxxviii. 35—lxxxix. 26—xcii. 15—xciv. 22—xcv. 1. Isaiah ii. 10—viii. 14—xvii. 10—xliv. 8—li. 1. Rom. ix. 33.

The apostle Paul teaches us that Christianity, as

compared with Judaism, has a glory which excelleth; but, did Christ's church rest on Peter, this could not be true; for we see it would then exalt a creature into the place of the Creator, and deprive us of a rock to give us a stone. In fine, an examination of the adduced texts will shew us, that to attempt to set up any mere mortal man as the rock or foundation of the Christian church, must be the result, either of extreme ignorance of the Holy Scriptures, or of extreme wickedness of heart.

*Again, to make Peter the rock on which the church is built, plainly violates several express Scriptures, which claim this pre-eminence exclusively for Christ.* In the Psalms he is called "the head stone of the corner." In the prophecies of Isaiah, God himself thus speaks of the Messiah, his Son, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." The church, St. Paul teaches, is "built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone.* In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Peter too teaches the same doctrine. In his first epistle he thus writes on the subject to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—"Ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also, it is contained in the Scripture, Behold I lay in Zion *a chief corner stone, &c.* \* \* \*

the stone which the builders disallowed, the same is made *the head of the corner*, and a stone of stumbling, and a rock of offence." ii. 3—8.

*Lastly, it is clear from the whole address of our Lord to Peter, that he did not intend him, but his confession, or the truth contained in his confession, as the rock on which his church should be built.* "Peter replied, Thou art the Messiah, the Son of the living God. And Jesus answered him, Simon, son of Jonah, thou art a happy man; for the unassisted sagacity of thy own mind has not discovered this truth unto thee; thou hast been taught it by my heavenly Father. And I, who am the Messiah, and the Son of God, say further to thee, That thou in this confession hast shewn thyself to be indeed Peter, a rocky stone, or fragment of a rock, and upon this rock which thou hast confessed, I will build my church, and the gates of hell shall not prevail against it." What can be more natural, more unconstrained than this paraphrase? And the subsequent part of the address confirms its correctness. Our Lord immediately proceeds to appoint Peter to one of the highest offices in his church, which we think would have been omitted had he intended him to be understood as the rock on which it was built; for it would have been a strange mixture of figures to speak of him, at once, as both the fundamental support and warder of a building.

And on this rock, *I will build my church.* The word here rendered church was one with which the disciples of our Lord, being Jews, were familiar, and to which they would affix a clear and definite idea. The idea would undoubtedly be that of an assembly, congregation or synagogue; for the word occurs in the Septuagint as a translation of Hebrew words which have this signification.



True, the word does not etymologically express the character of the assembly, whether it be civil or religious, illegal or lawful, tumultuous or orderly; and therefore, when a religious convocation is intended, it is often called *the congregation of the Lord*. The Jews were constituted God's congregation, or church, by assembling in the tabernacle, or temple, for the purpose of observing his prescribed ordinances, and engaging in his worship. When Jesus Christ, therefore, spoke of building himself a church, the disciples would certainly understand him as intending to form an assembly or society, which should, in some peculiar sense, be his own. And probably this was the full extent of what they would understand by his words at the time they were uttered. Of what were to be the chief characteristics of his church, we have full evidence, they were at that time ignorant; and, while the Saviour was with them, they were slow of heart in apprehending, in all their fulness and splendor, the sublime truths which he taught. Subsequently, however, they were led into all the truth by the Holy Spirit, who took of the things of Christ and revealed them to their minds. The writings of the apostles are consequently an infallible comment on the personal teachings of Christ, and the meaning they give in these writings to any term which he used, is both a correct and complete one, the fullest and truest we can obtain.

In the epistles of the New Testament the term Church is used in only two senses; the first universal, and includes all who call upon Christ's name in every place, 1 Cor. i. 2; the second particular, and given to Christians who associate for worship at the same place. It is never used in the sense we now use it, when we mention the Church of Rome, the Church of England, &c. That

by *his Church*, in this address to Peter, Jesus Christ means the Universal Church, cannot be questioned; for a particular Church can only be called his as it forms a part of the whole body of believers. Particular Churches are the municipalities of Christ's kingdom, the apartments into which his temple is divided; but no one of them, nor any number short of the whole of them, nor indeed the whole of them, unless they include all believers, constitute the kingdom, or the temple of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.. For the body is not one member, but many \* \* \* Now ye are the body of Christ, and members in particular." 1 Cor. xii. 12, 13, 14, 27. The figure here used is one which the apostle very frequently applies to the Church, and always to the Church in its universal character. "The Church, which is his body, the fulness of him who filleth all in all." "There is one body and one spirit." "The edifying of the body of Christ." "The head, even Christ, from whom the whole body fitly joined together," &c. "He is the Saviour of the body." "He is the head of the body, the Church." "For his body's sake, which is the Church."

"*Upon this rock I will build my Church.*" This language plainly intimates, that all who are of the true Church are built upon this rock: and all who are built upon this rock are of the true Church. The propositions are equivalents. Now, if Peter were that rock, and if

the Popes of Rome were the direct, and divinely appointed successors of Peter, then, only those would be of the true Church, who acknowledged their authority. But we have shown that Peter was not the rock, but Christ himself, and that the apostles regarded the whole Church as composed of believers in him in every place. All this may be made yet more evident.

In building the Church the apostles were labourers together with Christ, and they were wise master-builders, being directed in the work by God's infallible Spirit. Upon what foundation then did they build, and with what materials did they raise the superstructure? And, first, let us consult Peter on these questions, as his testimony may have additional weight with some, through his supposed peculiar relation to the subject. The first sermon preached after the Christian dispensation was fully established, was preached by him; and we find that it was an argument to prove the sovereignty and Messiahship of Jesus. His address produced conviction in the mind of his audience, and they began anxiously to inquire what they must do. Peter's reply was, "Repent, and be *baptized every one of you in the name of Jesus the Messiah*, for the remission of sins." "Then they that gladly received his word were baptized; and the same day there were added about three thousand souls." After describing the conduct and circumstances of these believers, the historian remarks, "and the Lord added to the Church daily." To what Church? To the Church constituted by the three thousand, who had been baptized into the name of Jesus, the Messiah; and who, in consequence of this, were living in religious fellowship *with each other*. In his second sermon, Peter in-

sists most strongly upon the Sonship and Messiahship of Jesus, and denounces God's judgments against the Jews for having rejected his claims to this character. The next day he testifies the same before the rulers of the people and the elders of Israel, while he solemnly assures them that salvation can only be had in his name; that is, by a belief in him as the Messiah, and the Son of God. When the disciples met to give God thanks for the release of Peter and John, they recognized in their devotions the truths the apostles had boldly avowed at the high priest's tribunal. If we were to follow Peter to the end of his life we should find the constant theme of his ministry, to be the truth concerning Jesus, expressed in his confession; and when that truth was believed, the persons believing it were by their faith added to the Church of Christ.

The first thing Paul did after his conversion was to preach Christ in the synagogues, that he is the Son of God; and as the people wondered he increased the more in courage, and confounded the Jews that dwelt at Damascus, proving that this is the very Christ, *i. e.* the true Messiah. He thus sums up his conduct as a minister: "According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is, that Jesus is the Messiah." 1 Cor. iii. 10, 11.

Philip preached the same truth to the Samaritans, and to the Eunuch, to whom he was sent by the Spirit; and those who believed Jesus Christ to be the Son of God, were baptized. Acts viii. 5, 37. Stephen, the proto-martyr, died confessing this truth, and made it the rock of his salvation. Acts vii. 55—60.

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The apostle John wrote his Life of Christ that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name. John xx. 31. "I have not written to you," he says in his first epistle, "because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is Anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Again, "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Whosoever believeth that Jesus is the Christ is born of God." ii. 21—24; iv. 14, 15; v. 1. We might go on multiplying quotations to an indefinite length; indeed, to adduce all which bears on the point we should have to transcribe a great part of the New Testament. No one can read it carefully, and impartially, without perceiving that the great business of the apostles was to preach the name of Christ; that their great object was to induce men to believe in his name; and that the great blessing they had to dispense was salvation through his name. In the gospel *the name of Christ* is all and in all. By his name is meant his declared character, and this is it, Jesus the Messiah, the Son of God—the Saviour of the world.

Let us, for a moment, turn from the apostles to their Lord and Master, and we shall find that the end and subject of their ministrations were identical. On one

occasion, when Jesus Christ had finished his discourse, the Jews took up stones to stone him. "Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God." "Say ye of him," Christ replied, "whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." John x. 31—38. "When he found the man whom the Jews had cast out because he had cured his blindness, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." John ix. 35—37. "Believe me," he said to his disciples in the solemn interview he had with them just before his arrest and crucifixion, "believe me that I am in the Father, and the Father in me," and to work a conviction of this truth in the minds of the people, most of his miracles were wrought.

The doctrine which runs like a stream of life through the whole of the New Testament—both the gospels and the epistles, Christ's sermons and the apostles' letters—is, that we become partakers of salvation by being made members of the body of Christ; in other words, of his Church; we are made members of his Church or body by *faith*; that faith is a belief of the truth; and the grand truth which is proposed in the gospel, as the

object of our faith, is this, that JESUS IS THE CHRIST, THE SON OF THE LIVING GOD.

From the whole it is clear that no visible body of Christians, at present existing, can call itself, in an exclusive sense, the Church of Christ, because there is no community including all Christians. Again, there is no intimation in the New Testament that it is the will of the Head of the Church that, in this world, his body should be visibly and formally one as Rome wishes. True, he prayed for its oneness; but he intended a oneness of affection and faith, and not of outward government, as is evident from the reason he assigns for his wish—"that the world may believe that thou hast sent me;" in other words, that the world may be saved; for this is life eternal to know thee the only true God, and Jesus Christ, whom thou hast sent. Christ's prayer is against schisms and heresies, and all unlawful assumptions of authority amongst his followers; but it is not condemnatory of the various visible organizations into which they may form themselves, except so far as those organizations may necessitate the evils deprecated.

It should never be forgotten that the Church of Christ is essentially a spiritual one. "The Jews' religion" was an economy of types and emblems, which prefigured another and better dispensation. It therefore abounded in carnal ordinances, all of which were shadows of good things to come, though not the exact image of those things. The approaching body which cast forth the adumbrations was Christ. He was the end, that is, the consummation, the fulfilment of the law. "The law was given by Moses, but grace and truth came by Jesus Christ." Christ's ministrations, then, were of the spirit; he built no material temple, nor enjoined th

observance of any ritual. The first doctrine which he taught sounded the death-knell of a local and ceremonial devotion. "The hour cometh when ye shall neither in this mountain (of Samaria) nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." To worship God in truth is to worship him in, or through, Jesus Christ; for he is the way, the truth, and the life, and no man cometh to the Father but by him; while through him all men have access to the Father by one spirit. Still, then, though Jesus Christ has erected no material temple like that which the Jews had, he has opened a house of prayer for all people. The Church is the house of the living God; and believers in him, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Now, therefore, there is no difference between Jew and Gentile, but all believers are of the household of God, and fitly framed together, they grow unto a holy temple in the Lord, yea, they are all builded together for a habitation of God through the Spirit. 1 Tim. iii. 15; 1 Pet. ii. 5; Eph. ii. 18—22.

*"And the gates of hell shall not prevail against it."* What does our Lord here promise to his Church? Anciently, in oriental countries, the authorities of a city met at its gates for consultation, and the transaction of business.\* Here would be held councils of war, when the inhabitants had either to defend themselves from the expected assault of an enemy, or when they wished

\* See Ruth iv. 1; 2 Samuel xix. 8.



to make an aggressive attack on some neighbouring city. Gates, consequently, became denominative of the power of a place. We have a familiar instance of this at the present day, when we speak of the Turkish power, as The Porte, The Sublime Porte, The Ottoman Porte. This denomination is derived from the principal gate or porte of the Sultan's palace at Constantinople. A traveller, upon seeing this gate, might not think it very sublime, but the mention of the gate involves the idea of the palace itself, and the power which resides therein. If then, by hell, our Lord means the invisible world—the infernal regions, he here promises to his Church victory over the adverse plots and forces, machinations and powers, of Satan and his angels. They may consult and put forth their mightiest efforts for its destruction, but they shall not prevail. But the gates of hell, or hades, are, both in the Scriptures and by profane writers, used for the state of death. If Jesus Christ uses the words in this sense, then, he promises perpetuity to his Church notwithstanding the successive mortality of its members; and also a final triumph over the grave. There may be an allusion to the mode in which hell's hatred towards it should be manifested, namely, by persecution unto death. But death, how frequently and cruelly soever inflicted by its hell-inspired adversaries, shall not destroy it even in this world, and those who lay down their necks for the truth's sake, shall, in the world to come, have eternal life. “Christ has loved the Church and given himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself A GLORIOUS CHURCH, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” And the end

of his self-sacrifice in its behalf shall be answered. He shall come again to this earth to be glorified in his saints, and admired in all them that believe. Then shall he send his angels to the four quarters of the world to gather his people together unto him, and thus collected around his person, they will ascend with him to that heaven of splendor, and purity, and joy, which he has fitted up as their everlasting home.

The remaining portion of this passage contains

#### PETER'S COMMISSION IN THE CHURCH.

“And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: And whatsoever thou shalt loose on earth, shall be loosed in heaven.”

From these words the Papists, would deduce the doctrine of Peter's supremacy over the rest of the apostles; and by consequence the supremacy of the Popes, whom they hold to be the true and only successors of Peter, over all other ministers, and indeed over the whole church on earth; for those who will not call him father they pronounce to be heretics, and excommunicate. “The doctrine and belief of Catholics all over the world,” says Dr. Wiseman, “is, that there are no such things as national or separate churches; but only one true Catholic or universal church, under one head, the Bishop of Rome, otherwise called the Pope.” The power which this supreme head of the church, as such, arrogates to himself, is thus described by Pope Pius V.—“He that reigneth on high, to whom is given all power in heaven and on earth, committed one Holy, Catholic, and Apostolic Church, out of which there is no salvation, to one alone upon earth, to Peter the Prince of the Apostles,

and to Peter's successor the Bishop of Rome, to be governed in fulness of power."

But before we draw inferences we should establish well our premises, or our logical labour will be in vain, and the strength put forth in constructing an argument be spent for nought. In this instance the fundamental point wants proving, for some may doubt whether Peter's supremacy over his brethren in the apostleship, rests on any surer foundation than the *dicta* of interested and power-loving priests, or they may regard it as a mere figment invented by these ghostly rulers for some sinister purpose. Motives apart, that the doctrine itself is a baseless assumption may, we think, be easily shown, as the test of its character is so palpable and clear.

Do our Lord's teachings on other occasions warrant the possession and exercise of such a supremacy, as the Papists ascribe to Peter, by any of the apostles? Decidedly the reverse. Take an example or two. "The Scribes and Pharisees love the uppermost-rooms at feasts and the chief seats in the synagogues; and greetings in the markets, and to be called of men, Rabbi, Rabbi. *But be ye not called Rabbi: for one is your master, the Messiah, and all ye are brethren.* And call no man upon earth your *father*, (the very name be it observed assumed by the *Pope*) for one is your Father which is in heaven." Matt. xxiii. 6, 9.

Again we read, "And there was also a strife among them," *i. e.* the apostles, "which of them should be accounted the greatest." Now this strife occurred after our Lord had told Peter, in the presence of them all, that he would give him the keys; which shows that they did not understand the commission in the popish sense, or otherwise they were guilty of wilful insubordination

to divinely appointed authority. Whether ignorant or criminal, had it been a fact that Peter was their Hierarch, now was the time for Christ to rectify their mistake, or reprove their sin. But listen to his words, "And he said to them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief, as he that does serve." Luke xxii. 24, 26.

Did the apostle Peter arrogate to himself any superior dignity or power over his brethren? Not in the least. He writes himself an elder, also a servant and an apostle of Jesus Christ, but never that he is the primate of the apostles. On the contrary, he expressly asserts Christ to be the chief bishop, and forbids any elder to be as Lord over God's heritage. 1 Peter v. 1, 4.

Did the other apostles concede or ascribe to Peter any superiority of station and authority amongst them? Not an iota. Paul said he was not a whit behind the very chiefest of the apostles; and he withstood Peter to the face—rebuked him in the presence of the whole church; which shows, as convincingly as can be shown, that the "apostolic college" was no hierarchy, but a congregation, all the members of which were equal in official power. Numerous proofs of this are supplied to us in the Acts of the Apostles. In the first chapter of those chronicles we have an account of the election of an apostle to supply the place of Judas. Now what part did Peter take in this proceeding? Did he in the plenitude of his power *decree* the appointment of a substitute for the apostate; and nominate the person who should take the vacant office? No, he mooted the question of an

appointment, and moved to its performance, but no superiority over his brethren is assumed or conceded. We read of the whole company, that *they* appointed, that *they* prayed, and that *they* gave forth their lots. In the sixth chapter we have a record of what was probably the first controversy or dissension known in the Christian Church; and in plucking out this root of bitterness we do not find Peter taking any prominent part, as he would have done had he been the chief of his brethren. "The twelve" propose that the multitude of the disciples should elect deacons, and when they were elected *the apostles*, and not Peter alone, prayed, and laid their hands upon them. Again we read, viii. 14, that "when the apostles which were at Jerusalem, heard that Samaria had received the word of God, *they sent* unto them Peter and John." This does not indicate that the apostles considered Peter their prince, unless in our Lord's sense, "he who would be chief among you, let him be your servant."

The next occasion for Peter to have displayed his supremacy, had he been the fountain of authority, was when dissension broke out at Antioch respecting circumcision. But we do not find him claiming any superiority over his brethren at this time, nor is he appealed to, either by the apostles or the people, as the visible head of the church. No, the believers at Antioch send Paul and Barnabas to consult the apostles and elders, and not Peter exclusively, about this question. They hold a council to consider of the matter, Peter is there and speaks, but not as one who is Lord over God's heritage. He reasons, advises, and expostulates, but nothing more; and the judgment of the council is pronounced, not by him, but by James; while the terms in

which the judgment was expressed give no support whatever to the doctrine of Peter's primacy. Acts xv. Nor does our Lord's address to Peter give any support to such a doctrine; and to put an interpretation upon it to that effect, is a *gloss*, but nothing more; as on another occasion he says to the apostles *collectively*, what he here says to Peter individually, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven." Matt. xviii. 18. The reason, if a reason be required, why Christ at this time addressed Peter singly, is probably this—he was not joined by the rest in his confession. Had they all united in declaring Jesus to be Messiah, the Son of God, the benediction and the commission, we venture to suppose, would have been given to all.

But we now proceed to inquire into the real import of Peter's commission. "I will give unto thee the keys of the *kingdom of heaven*." This phrase often occurs in Christ's discourses, and is used by him to designate the gospel dispensation—the setting up of his spiritual reign on the earth. We take it therefore as synonymous with the term church; for the church is but the aggregate of the subjects of the kingdom of heaven. "I will give unto thee *the keys*," &c. Keys being instruments of security, they have from time immemorial been regarded as an emblem of authority, or symbol of office. Our Lord then, by promising Peter the keys of the kingdom of heaven, intimates to him that he should have authority, or hold office in it. But he proceeds, "And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." We do not think that

these words add anything to the first part of the commission: they are merely exegetical of the power of the keys. To bind and loose were acts which he should perform by virtue of possession of the keys. A comparison of Scripture with Scripture, will make this evident. Thus God says of the Messiah. "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Isaiah xxii. 22. And Jesus thus speaks of himself, "These things saith He that is holy, He that is true, He that hath the key of David. He that openeth and no man shutteth, and shutteth and no man openeth." Rev. iii. 7. After reading these passages, who can doubt that the power of the keys, and the act of binding and loosing, refer to the same thing?

Still the questions remain, What are these acts? and, How did the apostles perform them? Some passages in our Lord's discourses may help us to an answer.— "Woe unto you Scribes and Pharisees, hypocrites, for ye *shut up* the kingdom of heaven against men; for ye neither go in yourselves; neither *suffer ye* them that are entering to go in." Matt. xxiii. 13. "The Scribes and Pharisees sit in Moses' seat—they *bind heavy burdens*, and grievous to be borne, and lay them on men's shoulders." Matt. xxiii. 2, 4. "And he said, Woe unto you, also, ye Lawyers, for ye lade men with burdens, grievous to be borne.—Woe unto you, Lawyers, for ye have taken away the *key of knowledge*; ye enter not yourselves, and them that were entering, ye hindered." Luke xi. 46, 52. Now do not these extracts reduce the mystery of the keys to a very simple matter? The Scribes and Pharisees had the keys of the Jewish

church, and by virtue of their possession, they bound and loosed men—in other words, they sat in Moses' seat, were the professed teachers of the law, and they bound or loosed men by their expositions of its requirements, and by their applications of it to individual cases. The people received the law at their mouth. Our Lord, indeed, accuses them of unfaithfulness to their trust, but that does not affect the present inquiry.

In the Christian church the keys were given to the apostles, that is, they were invested with authority to preach and teach the gospel of the kingdom, and promulgate laws for the government of the churches gathered by their instrumentality. To bind and loose, was to exercise this authority; they performed these acts by announcing and explicating the gospel law—by telling men what they were to believe and practice in order to become Christians, and what would be their condemnation, if they rejected the message of mercy God had sent by their hands. To qualify them for their high office, Christ had chosen them to be his intimate and constant companions, and had promised them the Holy Spirit to lead them into all truth. Their commissions, therefore, they held in abeyance, by his express command, until they were thus endued with power from on high to execute them. Hence they said of themselves, "We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who has made us able ministers of the New Testament." "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, (otherwise has given us the keys of the kingdom of heaven.) Now then, we are ambassadors for Christ,



as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God who giveth the increase." "We preach not ourselves to be the Lord, but Christ Jesus, and ourselves your servants for Christ's sake."

The interpretation we have given of the power of the keys, and the acts of binding and loosing, fully harmonizes with these statements, and therefore we contend it is the right one.

Lastly, there is the ratification promised to their apostleship. "Whatsoever ye shall loose or bind on earth shall be loosed or bound in or from heaven." This may refer to the miracles by which their ministry was attested, for they went forth preaching everywhere, *the Lord working with them, and confirming the word* with signs following;—"By the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought the sick into the streets and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were beset with unclean spirits, and they were healed every one." Acts v. 12, 16. Not that the apostles did these things by their own power or holiness; that they energetically disclaimed; it was God who was with them, bearing them witness, ratifying the authority of their mission, and the truth of their doctrine. Sometimes this ratification was given in a more solemn manner, as

when notorious offenders were miraculously punished, to warn others against rejecting the testimony, or slighting the authority of the apostles. Ananias, Sapphira, and Elymas, the sorcerer, may be cited as illustrative instances.

But binding or loosing in or from heaven, may have another sense, or the same sense may take a higher degree. At the close of the chapter in which is found the passage we have been endeavouring to expound, our Lord is recorded as having said to his disciples, "The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." This solemn fact he has repeatedly stated in various terms, and it was also a prominent theme in the apostles' ministry. Now when he told them that their binding and loosing should be ratified in heaven, he had, we conceive, a reference to the day of judgment; and intimated that men should then be absolved or condemned, as they had believed or rejected their testimony. Is it not in the assurance of this, that the apostle thus writes to the Hebrews?—"Therefore we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." In the epistle to the Thessalonians also, we find a passage which supports this view: "You who are troubled rest with us, when the Lord Jesus shall be

*revealed from heaven* with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," &c.

And now let us calmly look at the facts which our investigation has brought before us. We see that the relation of the apostles to each other was that of perfect equality. They acknowledged no superior among themselves; one was their Master, Christ; and they were brethren. The Christian Church was planted by their labours, or, more strictly speaking, by the Spirit of God working through them. They planted and watered, but God gave the increase. They were workers together with God in building this spiritual temple, but he made the stones they laid on its wall, *living* stones. Their success was to them an infallible proof that Jesus, whom they proclaimed to be the Messiah, had triumphed over death, and ascended on high to the right hand of God, where he had received gifts for men. The Church therefore was His, it rested on his truth, was built up by his power, animated with his Spirit, and he was its one Lawgiver and Head. Their relation to the Church was that of properly appointed and duly qualified teachers and guides. To them were given the keys of doctrine and discipline. They showed unto men the way of salvation—preached and taught Jesus to be the Christ, the Son of God; and announced what were the commandments and ordinances of the new covenant which he came to establish. Therefore we read of the first believers, that they continued steadfast in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. When, however, the apostles gave opinion on any subject concerning which they had not "the mind of Christ," they were careful to note the fact: *and not act in a false character, nor sway a self*

assumed authority. "I speak this by permission, and not of commandment. I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." 1 Cor. vii. 6, 25.

Their acts of binding and loosing also were not the infliction and removal of civil pains and penalties; for the kingdom in which they had authority was not of this world. Neither as spiritual acts were they always direct and absolute; nor were they in matters of discipline performed independently of the church. When an offender had to be reprimanded or punished, they sought the acquiescence and concurrence of the whole body.\* It was not for them to sit as gods in the temple of God arbitrarily deciding the judicial character and endless destiny of men. They bound or loosed declaratively, and by way of prediction and consequence, in the same manner as Jeremiah was set over the nations to root out, and to pull down, and to destroy; and to throw down, and to build, and to plant. They were Christ's ambassadors and representatives, sent forth to herald his gracious purposes and high behests; and he confirmed their apostleship by the signs, and wonders, and various miracles which he wrought by them. He will however, more emphatically ratify their authority and truthfulness when he comes in the clouds of heaven, and judges men according to *their* gospel, for then he will make it appear to the universe, that he who has despised them, has despised Him who sent them; while to those who have believed their testimony, he will award glory and honour, immortality and eternal life.

From the whole then, it is clear, that apostolic practices, as recorded in the New Testament, do not sustain and sanction the arrogant assumptions of the Romish Church.

\* See 1 Cor. v.

She may call herself the one, true, catholic or universal church ; she may say the faithful are found only in her communion, and that without her pale there is no salvation ; she may designate her bishops Successors of the Apostles, and her Pope she may assert to be the supreme earthly head of the universal church, the Vicar of Christ, the Successor of Peter, the Prince of the Apostles ; but to substantiate these audacious claims she must go to some other source than the New Testament—than to the teachings of Jesus Christ, and his *inspired* disciples. Christ instituted no hierarchy among his followers, and forbade them to institute one. Christ founded no church, the centre of whose unity should be a frail, sinful, human being ; his Church he built upon himself, and a belief of the truth, that He was the Messiah, the Son of the living God, was to be the link of union between the individual and his body. His religion is not a system of sacraments, and priestism, but of faith ; and the blessings it bestows are not conveyed by sacerdotal hands, but by the truth and spirit of God. Brought to this touchstone, the pretensions of Rome are at once discovered to be baseless, and she is stripped of the attributes of infallibility, supremacy, and catholicity, with which she would so proudly clothe herself. But more than this, the New Testament, is not only not for Rome, it is decidedly against her—and against her not simply as a mistake, an innocent error, but as a bold act of impiety, a loud expression of blasphemy against God, and his Christ. Romanism is the mystery of iniquity, which began to work at the beginning as an antagonistic power to the apostles. In its full development it is the Man of Sin, the Son of Perdition, “who opposeth and exalteth himself above all that is called God, or worshipped ; so that

he as God, sitteth in the temple of God, showing himself that he is God." And as to the manner in which this power has developed itself, how can that be more fittingly described than in words from the same pen? "Whose coming is after the working of Satan; with all power, and signs, and lying wonders." 2 Thess. ii. True, Rome will not admit the application of these passages to herself, but they have been applied to the Papal power by commentators of the highest character for learning and piety; and her ignorance of her real character only shows that she is under judicial blindness; "that God has sent to her people strong delusion, that they should believe a lie."

But, I ask, if the New Testament be on the side of the Romish Hierarchy, why should its various members, its Pope and Cardinals, its Bishops and Priests, have such deadly hostility to the word of God, over-laying, obscuring, and perverting it by their traditions? Why do they hold the Bible as their prisoner, and to their utmost prevent its free circulation in the spoken language of a people? Why, when it is permitted to go abroad, do they surround it with a cohort of its own body guards, through whom alone it is to be interpreted; and when otherwise read, why do they make its perusal a mark of heresy, and an act of impiety? Aye, indeed, if it *were* on their side, then all this conduct would be inexplicable; but by their fear and hostility to its circulation, they tacitly confess that they stand adjudged as criminals when arraigned at its bar; and give to us the clearest and most decisive evidence that their system is Antichrist—not for, but against the Saviour!

## APPENDIX.

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I CANNOT send the foregoing discourse forth into the world, without adding a remark or two on the all-absorbing topic of the day, namely, the extension, in its more perfect form, of the Romish Hierarchy to this country. Our whole island has been, by the plenary power of the Pope, divided into territorial sees, and Bishops have been, or are to be, appointed to these sees, having *in theory* spiritual jurisdiction over all persons residing within their limits. That by these acts Rome considers she has more firmly established her authority in these realms, cannot admit of a question, while it is equally evident that her ultimate object is the subjugation of both government and people to her sway. For years has her heart been set upon this, and prayer almost continually made for it; and in the issue of the recent papal rescript she imagines the day to be dawning in which she is to see the fulfilment of her fondest hope. How ought these acts of the Roman Pontiff to be regarded by us, as citizens of a Protestant state, and believers in a Protestant religion? Are we so secure in the possession of our civil and religious privileges, and is the submission of England to Popish domination so chimerical a thing, that no other feeling need be entertained by us than contempt, and no other course of conduct pursued than indifference? Had we not centuries of Papal history to read, and did not the light of the past in some measure reveal to us the character of the future, we might consider ourselves justified in such a conclusion. But all that we know of the past, and all that we see of the present, warns us to beware of treating the encroachments and aggressions of the Man of Sin with apathy and neglect. Here, however, I shall be met, on the part of some, with a denial or a doubt of the accuracy of my phraseology. The extension of the Romish Hierarchy in its perfected form to this country it is averred is no encroachment or aggression. It is only the assumption on the part of our Roman Catholic fellow subjects of that religious liberty which they ought to enjoy. Did the act apply to those of the catholic religion only, all this we could readily admit, and say with our whole heart, let liberty of conscience be conceded to all. But it is not in this light we read the Pope's doings. He divides the *land* into bishoprics, gives his bishops *territorial titles*, assumes a spiritual relation to *all persons*, as well

as the members of his own flock, and, by implication at least, asserts a right to the spiritual governance of the country. Grant this, and it will be found the Church of Rome is a *State* as well as Church. The Pope claims both *temporal* and spiritual jurisdiction over the whole earth; and it was only by an arduous and bloody struggle that England obtained freedom from the practical exercise of his jurisdiction. Our duty then is to resist the first beginning of any attempt to resume such jurisdiction—to resist civilly, and legislatively.

We are an independent people; and cannot allow any foreign power, either disguised or openly, to bear rule among us. Our own laws are supreme; and may the time never come when the sceptre of our Sovereign shall be rivalled in its sway over the hearts of the English people by the crosier of the Bishop of Rome!

As Protestant Christians we are also bound to resist the progress of Popery, by the dissemination of truth. Let us “enlighten the public mind to its character by testimonies drawn from its own standard books, its history, and the Word of God.” Let us “aid as we have ability in circulating and promoting the study of the Holy Scriptures; and disseminate other books and tracts adapted to give information on the various errors of Popery, in their history, teaching, and design.” And further, let Protestant ministers of every denomination take the subject into their pulpits, and in a kind and Christian spirit, give their several congregations instruction on the differences between Protestantism and Popery; and, collaterally with these efforts, let there be a peaceful, but decided, and earnest, agitation for the separation of Church and State; and under the Divine blessing, the sanguine hopes of Popery in regard to our country, will be blasted.

To labour for such an issue, we are called by patriotism as well as religion. Where Popery prevails, social degradation invariably ensues. On this subject I commend to the reader's meditation the following extract from the address of the Board of Managers of the American Protestant Association.—

“Reiterating the sentiment that persecution is as much at variance with all our Protestant and American feelings as it is coincident with the genius and spirit of Popery, we respectfully remind our countrymen that it is opposition to Popery, which has secured to them an open Bible and the privilege of confessing their sins to God instead of a Priest. We remind them that opposition to Popery has created the difference between our free, happy, and prosperous Republic, and the States of South America, which seem doomed to perpetual anarchy and depression. We remind them that opposition to Popery has given to Europe all that she enjoys of civil and religious liberty; that the progress of the Arts and Sciences, the mitigation of social evils, the diffusion of knowledge, the right understanding and observance of the reciprocal duties of princes and subjects, magistrates and people, and the improvement of



mankind in rational and social happiness, have for the last three centuries, gone hand in hand with opposition to Popery: and that just in proportion as opposition to Popery as been relaxed in any Protestant country, superstition and infidelity have increased, vice has abounded, ignorance and discontent have prevailed among the people, and every great national interest has deteriorated.

If confirmation of these statements be required, we have it in the present relative condition of the principal Protestant and Roman Catholic countries. Compare Italy with Prussia: compare Spain with England: compare Mexico and the South American Republics with the United States. The superiority of the Protestant countries is known and read of all men. To what is it owing? Not to physical causes certainly: for in these the Roman Catholic countries have the advantage. Look at Spain, for example—luxuriant, beautiful Spain, with her vine-clad hills and her genial climate, the very garden of Europe. There was a time (under the Moorish dynasty, and immediately after its downfall) when its name was a tower of strength among the nations; now, the decrepitude of a premature dotage is upon her, and with the little strength that remains to her, she is tearing out her own vitals. What has turned this Eden into an Aeldama? What has made that once noble race, to such an extent, a nation of sensualists and gladiators? What has spread the pall of death over all that was lovely, and generous, and refined, in that land of song? The answer may be given in one word—*Popery*. Popery persecuted the Reformation out of Spain, as it did out of Italy. It summoned to its aid the chains and dungeons, the racks and faggots of the Inquisition, and, with fiendish fury, drove it from her soil. The martyr-blood which was then shed, has not yet ceased to cry to heaven for vengeance.—Spain permitted Popery to rob her of the pure Christianity which was offered her; and God gave her up to serve the master she had chosen. There, for three hundred years, he has swayed an undisputed sceptre. And the result is before us. In climate and soil Spain is unchanged; for these it was beyond the spoiler's power to blast. *Every thing else he has blighted and cursed*,—every thing in her morals, every thing in her thrift and industry, every thing in her literature, every thing in her laws,—his curse is in her cities and in her hamlets, in her cottages and in her palaces.—indeed, it might be supposed by one ignorant of her history, that Spain, instead of being the most loyal of all lands to the Papal See, was peopled with arch-heretics, for whose impieties all the curses of 'the greater excommunication' had been descending upon her for three centuries. And the history of Spain is the history of all other Papal lands. Ignorance and superstition, social degradation and political oppression, follow in the train of Popery as naturally as death follows the plague. The nation which surrenders itself to its control, is a doomed nation. Its embrace is like the embrace of that celebrated image of the Virgin, in the Inquisition, which clasped the wretched victim in its arms and, folding him to its breast, transfixed him with a thousand nails at once."

THE PROOFS OF THE PRESENCE OF THE HOLY SPIRIT  
WITH THE ANGLICAN CHURCH.

## A SERMON

PREACHED AT THE CHURCH OF ALL SAINTS,  
GORDON SQUARE,

ON THE TENTH SUNDAY AFTER TRINITY.

BY THE

REV. HENRY HUGHES, M.A.

INCUMBENT.

—  
PUBLISHED BY REQUEST.  
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THE PROOFS OF THE PRESENCE OF THE HOLY  
SPIRIT WITH THE ANGLICAN CHURCH.

A SERMON.

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1 Cor. xii. 11.

BUT ALL THESE WORKETH THAT ONE AND THE SELF-SAME SPIRIT, DIVIDING TO EVERY MAN SEVERALLY AS HE WILL.

THE professed object of the Apostle, in the portion of Scripture selected for the Epistle for the day,<sup>1</sup> is to instruct the people concerning spiritual gifts; “Now concerning spiritual gifts, brethren, I would not have you ignorant.”<sup>2</sup> He furnishes them with proofs of his presence, by the contrast which he draws between their dark state as unconverted gentiles, and the virtues they displayed, and the endowments they possessed, as members of the Church of Christ. *Now* they neither felt, nor manifested, any hostility to Christ.<sup>3</sup> *Now* they gladly owned him as “the Lord,”<sup>4</sup> that is, as their appointed Saviour and King, the Redeemer of the Church, and its anointed Head.<sup>5</sup> *Now* they enjoyed various wonderful and celestial gifts. To one was

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<sup>1</sup> The tenth Sunday after Trinity.

<sup>2</sup> 1 Cor. xii. 1.

<sup>3</sup> v. 3.

<sup>4</sup> ib.

<sup>5</sup> Eph. i. 22.

given "the word of wisdom"; "to another the word of knowledge"; "to another faith"; "to another the gifts of healing"; "to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."<sup>1</sup> And all these were given by the Spirit. They were all wrought by that one and the selfsame Spirit, dividing to every man according to his own will. They all came from Him. They could be derived from no other source. And however various in their effects, and diverse in their display, they all had on them the mark of heaven, and were indications of his presence.

THE MARKS BY WHICH THE PRESENCE OF THE HOLY SPIRIT WITH ANY CHURCH MAY BE DISCERNED is certainly a very interesting, and may by God's blessing be made a very profitable subject of enquiry; and more especially in these days when doubts have been cast on the pretensions of our own; doubts, I say, proceeding not only from those who are her enemies, but from those who ought to love her most, inasmuch as they owe to her all that they know of christianity, every hope they cherish, and every privilege they enjoy.

I. We are quite ready to admit that there is much in present appearances, to perplex the minds even of those who are attached members of the Church, and at the same time humble and sincere enquirers after truth. Nor need we shrink from dwelling on the facts and circumstances which might seem to indicate the absence of the Spirit from among us; inasmuch as we know that

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<sup>1</sup> Verses 8—10.

such a conclusion is capable of the readiest refutation, and that there is not wanting the most convincing testimony that he is ever engaged in illuminating, directing, and sanctifying the Church.

1. It is perfectly clear that we have not among us now those miraculous gifts, which, in the earliest ages of the Church, he was accustomed to confer. These then shone out with a splendid testimony to the claims of the preachers of christianity, and effectually taught the wondering multitudes "that God was in them of a truth."<sup>1</sup> We can no longer appeal to gifts of healing, to miracles, to tongues, or their interpretation, as proofs either of our own divine mission, or of the presence and indwelling of the Holy Ghost. With the necessity for them they have passed away. They were only intended to secure an audience, and to be evidences of the gospel addressing themselves to the understanding, where other testimony was impossible. They did not, they could not, convert the heart; that could only be done by the preaching of the cross. And having fulfilled their purpose they are gone. They lasted not beyond the age of the Apostles, and those on whom they had conferred them. In this way, at least, the Spirit moves not, nor utters any voice to tell us he is here.

2. Again, we are charged by Roman Catholics with having, at the time of the Reformation, broken that continuity of succession by which the gift of the Holy Ghost was handed down from age to age, and from generation to generation, as connected with the Ministry

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<sup>1</sup> 1 Cor. xiv. 25.

of the Word, and the Administration of the Sacraments. It is said by them, that, having separated ourselves from the body of the Church Catholic, we have rejected the promises, and forfeited the privileges that belong to it. That if, at the momentous period to which we have adverted, we got rid of some few corruptions and abuses, which the lapse of time and human frailty had introduced, we lost also the very essence of a Church, and with it the great Source and Author of all spiritual life, who dwells only with the Church; and that, like a temple deserted by its God, we are given over to dead ceremonies, and an empty faith.

And it is to be feared that there are some among ourselves who manifest an undutiful sympathy with these charges; and who, by favourably contrasting the pomp and splendour of the worship of Rome with the simplicity of ours; and by dwelling on what they are pleased to term the fulness of her teaching, as compared with the meagreness of our own, show that, notwithstanding her incurable corruptions, they would readily embrace any opportunity of reconciliation with her. While dissenters, on the other hand, identifying religion itself with the paucity and meanness of religious rites, and spirituality with the refusal to address the spirit of man through its only access from without, the medium and instrumentality of sense, accuse us of being still clothed with the rags of popery, and testifying in the plainest manner that we are under the power of earthly influences instead of the power of the living God.

3. But after all, what is most perplexing to good men is, not the utter absence of all miraculous proof

of the presence of the Holy Ghost;—not the charge of Roman Catholics that we have broken the continuity of the succession of spiritual gifts, by separating ourselves from the body of the Church Catholic;—not the half-uttered indictment of dissenters, that we can hardly be said to be reformed;—these are not the causes of their most serious perplexities, but *the strifes and divisions prevailing among ourselves*. That not only is the christian life a continual conflict against encroaching error, as it ever must be, but that, even within the limits of the Church, the fiercest contests are carried on in the fiercest spirit, and with the use of the weapons of the world; and, even when that is not so, that the sling and the stone of the heavenly armoury are too often directed against one another by the soldiers of the cross.

And to this must be added, *the low state of christian practice*. That there is so much of the spirit of the world manifested in the Church; so sad a compliance with its unholy ways; so much affectation of earthly pomp and pride; so marked a neglect of privileges, and contempt of ordinances; so little devotion; such an absence of great sacrifices for God, in fact of self-denial of any kind; so obvious a desire to enjoy the blessings of the cross without bearing its weight, or experiencing its sorrows. Who, brethren, when he surveys the divisions that distract the Church; error successful and triumphant; the simplicity of the Gospel invaded, and its life-giving doctrine confidently denied; a holy cause defended with earthly passion, with worldly arts, and in the very spirit of unbelief; men speaking hardly, and accusing one another, and



separating themselves on the veriest triflings, involving nothing practical or momentous; love waxing cold, and charity forgotten; the spirit of self-indulgence and ease displacing the spirit of self-denial and the taking up of the cross; the treasury of the Lord scantily supplied, or only replenished by a few; labourers hourly called for in the Church's field of toil, to feed the hungry, to clothe the naked, to instruct the ignorant, to visit the afflicted, and only one here and there to answer to the call; crowds of baptized christians turning away from Christ's blessed and appointed feast, and persuading themselves that, even while they bear his name, they have a right to decline communion with their Lord, and with his saints; sound doctrine hated or scorned;—who can behold these things without sorrow;—much less regard them as the fruits of the Spirit; or say in the language of the text, “All these worketh that one and the selfsame Spirit, dividing to every man severally as he will”?

·II. You will perceive that I have put the reasons which might be alleged against the presence of the Spirit with the Church in the strongest possible light, in order that it might not be said they have been slurred over or disparaged; and also that the proofs that he is among us may be still more satisfactory and convincing to our own minds; when it is clear that, notwithstanding all that may be adduced on the other side, they are truly and absolutely conclusive.

1. To remove some preliminary difficulties we may observe first, that those blots and flaws which we have described, as deforming the practice of the Church, are but incidents of human imperfection. They are

the faults and sins of individuals. Of members of the Church, indeed, but of members who are so far false to their profession of allegiance, who rebel against her teaching, and are disobedient to her laws. Against these faults and sins it is the office of the Church to protest unceasingly. It is her's to warn men of their nature and consequences, and to show them that if persisted in and not repented of they will destroy their souls. And it is not till she herself connives at a low standard of christian morality and practice; not till she herself fails to proclaim the doctrine which should elevate to higher views; not till she is unable to point to those who, brought by her to Christ, and instructed in his truth, are testifying to the power of the Gospel by renewed and regenerated lives, shedding her light over all lands, and condemning the world by faith and righteousness;<sup>1</sup>—it is not till then that the presence of unworthy members, and the consequent prevalence of inconsistent practice, offers any proof that the Holy Spirit has departed from a Church.

Thus, if we go back to the very earliest times, when the proofs of the presence of the Spirit were undoubted; when the sick were healed,<sup>2</sup> and the dead were raised, by superhuman power,<sup>3</sup> and evangelists so spake that the men of every nation under heaven heard in their own tongue in which they were born the wonderful works of God;<sup>4</sup> we shall find that even then the Church had her unworthy members. Thus Paul to

<sup>1</sup> Heb. xi. 7.

<sup>2</sup> Acts iii. 6.

<sup>3</sup> Acts ix. 36—42.

<sup>4</sup> Acts. ii. 6—11.

the Philippians, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."<sup>1</sup> We shall find too that false doctrine occasionally crept in, as among the Galatians, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?"<sup>2</sup> And again, "Now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."<sup>3</sup> That sometimes there was very inconsistent practice, as among the Corinthians, "When ye come together therefore, into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken."<sup>4</sup> And that divisions frequently prevailed, "When ye come together in the Church, I hear that there be divisions among you, and I partly believe it."<sup>5</sup> These things, however much to be deplored, did not prove the absence of the Spirit, who was daily manifested by his works.

2. However, this negative reasoning, though it deprives the adversary's argument of its force, is not

<sup>1</sup> Phil. iii. 18, 19.

<sup>2</sup> Gal. iii. 1, 3.

<sup>3</sup> Gal. iv. 9—11.

<sup>4</sup> 1 Cor. xi. 20, 21

<sup>5</sup> 1 Cor. xi. 18.

sufficient to establish the conclusion we desire as to the *actual presence and operations of the Holy Spirit among ourselves*. The utmost that it does is, to show that there will be errors and inconsistencies in the purest church, and that there is nothing observable among ourselves that has not been observable at all times;—nothing to invalidate our claim to be accounted a true branch of Christ's Church, and in the enjoyment of the continual indwelling and influence of the Holy Ghost. It does not meet the objection of Rome, that we have broken the continuity of the succession of the Spirit by separation from the Church Catholic;—it does not meet the hostile surmise of the Dissenter, that, in retaining the falsehoods and fripperies of Rome, we have kept about us the marks of a fallen and apostate Church. To this, therefore, we will concisely, but honestly, address ourselves, and show by positive testimony, most incontrovertible and clear, that we have the Spirit with us, and that we are in the unceasing enjoyment of that great and inestimable privilege.

We shall not stay to show you how the charge of Rome, that we have lost the succession of the Spirit, by our separation, not from the Church Catholic, but from her to whom we owed no allegiance, is utterly untenable and false; but we affirm at once, that there are certain conditions of human nature, certain graces of faith and practice, certain offices effectually discharged,—in a word, certain facts and realities of the christian life, which nothing but the Spirit of God himself can enable or produce. Wherever, therefore, these are found in a Church, they afford a sure testi-

mony of the indwelling and actual working of that Holy Spirit.

Such, for instance, is *the full and faithful preaching of the Gospel*. For inasmuch as "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned,"<sup>1</sup> so, wherever they are clearly known and faithfully proclaimed, the Spirit is the great Master-teacher and prompter of those in whose words are embodied the mysterious truths.

Such, again, is *the conversion of sinners to God, and the building up of the saints, under the power of the preaching of the Gospel*. It is God alone who makes us *able ministers* of the New Testament.<sup>2</sup> Without Him no word of truth or love, though given from heaven, will ever reach the hearts or consciences of men. The excellency of the power must be of him.<sup>3</sup>

Such, too, is *the efficacy of the Sacraments to bestow the grace annexed to them by Christ*. Such symbols, it is plain, however lively and appropriate, are, when regarded simply in themselves, utterly inadequate means for the accomplishment of the end proposed. If they impart, re-animate, or invigorate, the Church's life, it can only be as channels of divine grace, by which the Spirit himself pours his gifts into the hearts of men.

Such we deem *a missionary spirit widely diffused throughout a Church*. For this is a sign that she has the mind of Christ, and owns the command and obli-

<sup>1</sup> 1 Cor. ii. 14.

<sup>2</sup> 2 Cor. iii. 6.

<sup>3</sup> 2 Cor. iv. 7.

gation to preach the gospel to every creature, which he laid on those on whom he breathed, and gave them the Holy Ghost.

In this light too must we regard *an inward power in a Church to cast out from her those that are not of her, and who corrupt that truth which it is her office to keep and guard.* In apostolic days this proof of vitality was displayed. "They went out," says St. John, "that they might be made manifest that they were not of us."<sup>1</sup> And it has been the same with regard to those unhappy men among ourselves, who, symbolizing with a corrupt Church, obscured or denied the holy doctrines which we teach, till, at length, painfully and reluctantly they went away. Why did they go out? Not because they would not gladly have made the Church's teaching like their own; not from any act of discipline, or execution of the Church's law; but because the truth which she enshrines remonstrated against them, and was too strong for them. It was *its* irresistible and undying force that drove them out. Sorrowfully they found at last that the Anglican Communion was no place for them. They could not stay. To use the language of Scripture, the Church "spued them out of her mouth," and, by her own internal energies, relieved herself from the noxious matter that oppressed her. And if it is alleged as a sign of her corruption that such men should ever be among us, we, on the other hand, point to it as an unanswerable proof of her intrinsic purity, that she casts them out.

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<sup>1</sup> 1 John ii. 19.

Nor must we omit *the heavenly graces exercised by individual christians, and which, in proportion as they abound, are evidences of spiritual life, and testify the character of a Church's teaching, and a Church's gifts.* Such are—humility grounded on a consciousness of utter unworthiness and sin, repentance, knowledge, faith that overcomes the world, charity, the spirit of a sound mind, renunciation of self, the cross borne cheerfully, prayer, thankfulness, almsgiving, and active and persevering exertion in the cause of God.

And lastly, we may mention with especial reference to our own Church, *the power of revival when everything seems to be effete and dead.* No dews can ever clothe the sands of the wilderness with verdure; and when, like our own since the beginning of this century, a Church rouses herself from the slumbers of years, renews her youth like the eagle's, and commences a career of usefulness and holy effort, such as, since primitive times, the earth has not witnessed,—it is a sign of unimpaired vitality, that the springs of her celestial life have never been dry, and that the great Cause and Author of it has never been withdrawn.

Now all these excellent graces which we have enumerated are the fruits of the Spirit, and of Him alone. Without Him they could not be. And while we admit and mourn over our unhappy strifes, and the low state of Christian practice among many; unworthy members defiling our communion, and false doctrine as boldly taught as it is insidiously introduced; while Rome excommunicates us for heresy, and others denounce us for Romish apostacy on vital truths;—we point to

these things. We point to the Gospel preached faithfully in the pulpits of our own country, and on foreign shores ;—to lost sinners converted to Christ, and the people of God edified, under the ministry of the Inspired Word ;—to multitudes sanctified, strengthened, comforted, and renewed, by the blessed Sacraments that Christ ordained ;—to ships freighted not only with the merchandise of earth, but the unsearchable riches of divine love, and carrying out evangelists to preach the Gospel in every land ; to false teachers gone out from us, because they are not of us ;—to holy men who shew forth the pattern of the godly life in all obedience, charity, and good works ;—to large sacrifices for God, and the voice of prayer uttered in many homes ;—to the revival of the Church’s life after the neglect and apathy of years ;—and we say, not in any spirit of boasting, but in earnest thankfulness to God, who is the Source and Author of them all, that all these things testify what we are, and who He is that is amongst us.—That every word of Christ’s Gospel faithfully proclaimed,—that every sinner won from death,—that every child of God strengthened, edified, and consoled,—that every sacrament that ministers grace,—that every missionary that leaves home and country to evangelize the earth,—that every unfaithful teacher put away from us and disowned,—that every holy character adorned with Christian virtues,—that our Church’s glorious revival,—that *all* is the sole work of the Holy Spirit, and should attach us more and more closely to that Zion which God hath so evidently chosen to place his name there, and to make his holy habitation for ever ; where are the tree



“ whose leaves are for the healing of the nations,” and the waters of that river of life “ which maketh glad the city of God.”

Finally, brethren, it is for ourselves to see whether we manifest individually the fruits of that Spirit who dwelleth with us. In exact proportion to our privileges are the obligations that we owe to God. “ To whom much is given, from him will much be required.” Oh! bear in mind that “ the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ”;<sup>1</sup> that it is “ in all goodness, and righteousness, and truth.”<sup>2</sup>

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<sup>1</sup> Gal. v. 22, 23.

<sup>2</sup> Eph. v. 9.

THE END.

# Rome and her Claims.

## A SERMON

PREACHED ON SUNDAY, NOV. 3, 1850.

BY

JOHN JACKSON, M.A.

RECTOR OF ST. JAMES, WESTMINSTER,  
AND CHAPLAIN IN ORDINARY TO THE QUEEN.

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## ROME AND HER CLAIMS.

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GAL. ii. 11.

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.”

· **THUS St. Paul withstood St. Peter, who, though inspired, was not infallible. It has now become our Church's duty to withstand in the same spirit the so-called successor of St. Peter, who claims to be infallible, though he is not inspired.**

You are probably aware, brethren, that the present Bishop of Rome, Pope Pius IX., has issued a letter, dated 24th September last, in which he writes,—“Of our own proper

motive, in our certain knowledge, and in the plenitude of our apostolic power, we have resolved, and do hereby decree, the re-establishment in the kingdom of England, and according to the common laws of the Church, of a hierarchy of Bishops, deriving their titles from their own sees, which we constitute by the present letter in the various apostolic districts. To commence with the district of London, it will form two sees ; to wit, that of Westminster, which we hereby elevate to the Metropolitan of archiepiscopal dignity ; and that of Southwark, which we assign to it as suffragan, together with those which we proceed to indicate." And after designating eleven other sees with their respective limits, and their titles taken from cities and towns in this country, he proceeds :—" Thus in this very flourishing kingdom of England there will be one single ecclesiastical province, with one Archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and

daily increase to the power of Catholicism. For this reason we reserve to ourselves and successors the right to divide this province into several, and to increase the number of its Bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord.”

Here, then, for the first time since the Reformation, an Italian bishop claims and exercises authority to parcel out England into dioceses, to nominate bishops, and to bestow titles, without the consent of either the Church or State; and pretensions which were resisted by our forefathers, even in the fourteenth century, are unhesitatingly advanced in the nineteenth.

It has been said, however, that the Pope has done nothing more than provide, as he is bound, for the spiritual wants of those in this country who own his authority, and belong to his communion; that there is no reason why Roman Catholics should not have *their* bishops, while Protestants have

*theirs*; and that to divide England into dioceses is but an arrangement of convenience, of the same kind as that by which some dissenting bodies parcel the country into districts for the circuits and superintendence of their teachers.

This defence will not bear examination. In the first place, members of the Romish Church in England *already possessed* all the advantages for the sake of which the appointment of diocesan bishops is said to have been made, in a form which has never been seriously objected to. England was already divided into districts, in each of which was placed a Vicar-apostolic, who, being a bishop of some foreign diocese, was competent to perform all the functions of a bishop to those of his own communion, while he did not insult the Crown and Church of England, nor disparage the validity of our episcopacy and orders, by the assumption of a title and see belonging to the realm. And if the size of the districts had become inconvenient, and

the number of Vicars-apostolic, or Bishops *in partibus infidelium*, was insufficient for the alleged increase of members of their communion, it was easy to multiply them till they were adequate to the wants of the sect.

But, further, by the ancient laws of the Universal Church—laws which the Romish Church, at any rate, admits and upholds—there can be but one bishop of one diocese; and therefore to place another there is, on their own principles, to deny or ignore the episcopacy of the bishops already in possession. On this point there can be no doubt.<sup>a</sup> “Whoever,” wrote St. Cyprian, “is made bishop besides one, who ought to be the only one, he is not a second bishop, but no bishop.”<sup>b</sup> “Were there more bishops than one in one city?” asks St. Chrysostom, in a passage where *city*, as in other places, is equivalent

<sup>a</sup> See Bingham, *Antiq. of Christian Church*, book ii. ch. xiii. § 1.

<sup>b</sup> Cyprian, *Ep. lii. ad Antonian.*



to *diocese*.<sup>c</sup> “No, by no means.”<sup>d</sup> And the Nicene Council gave it as a reason why certain Novatian bishops,<sup>e</sup> when reconciled to the Church, should only be admitted to officiate as presbyters, “lest there should be two bishops in one city.”<sup>f</sup> It follows, therefore, that when the Bishop of Rome assigns a diocese, and appoints a bishop, where a diocese and a bishop already exist, he treats them in fact as a nullity, as non-existent, and denies the episcopacy of the prelate he supersedes. But, further, it follows also on principles which every Romanist must admit, that where there is no bishop, there can be no priests; and where there are no priests, there can be no sacraments: so that the step

<sup>c</sup> That is, the city and its suburbs, which constituted a *παροικία*, or diocese, containing often many churches, with their presbyters, but under the rule of a single bishop. See the authorities in Bingham, *Antiquities*, ix. ii. 1, 2.

<sup>d</sup> Chrys. Homil. I. in Philipp. tom. xi. p. 224, ed. Par. 1838.

<sup>e</sup> Of the sect called Cathari.

<sup>f</sup> Concil. Nicæen. can. viii.

which has been now taken, is equivalent to a public declaration by the Church of Rome that the Bishops of our Church are no bishops ; that our ordination is invalid, and our clergy unauthorized teachers, without Christ's mission and the gifts of His Spirit ; and that the Sacraments we administer, and you receive, are but empty forms without efficacy, and are not the means of grace.

By the act, therefore, which we have been considering, the Pope virtually takes possession of England as a country in which, though there might be Christians, there was properly no Church ; supplies what before it had not ; reclaims it, in fact, from a waste land of heresy and schism to be a portion of the Catholic Church of which he is the head.

Nor are these consequences of the act which the authors of it seem inclined to shrink from. Some, indeed, have spoken apologetically, and justified the measure as relating only to the spiritual wants of the

Roman Catholic community in this country. But others, less wisely, but perhaps more honestly, rejoice to assert that England, which has hitherto been as a heathen country, is now a member of the Catholic Church, and has risen, as it were, to a new life: and the ecclesiastic who has been nominated to the so-called See of Westminster, hastens to claim authority over all who live within the limits of his appointed diocese, and to congratulate England on being again brought, not only into communion with, but under the power of, the Roman Pontiff. "Your beloved country," are his words, in a circular letter read last Sunday in all the Roman Catholic chapels in London and Westminster, "has received a place among the fair churches, which, normally constituted, form the splendid aggregate of Catholic communion. Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly ad-

justed action round the centre of unity, the source of *jurisdiction*, of life, and of vigour.” The members of the Roman Church in England, you will remember, were under the Pope’s spiritual jurisdiction before; it is *we*, therefore, the Church and people of England, over whom it is claimed to be exercised now.

We must not suppose, however, that the Church of Rome considers that by this bold act the work is done. On the contrary, it evidently looks upon it as a great and necessary step towards the reconversion of the people of England to the Romish creed. In the Pope’s letter, already quoted, he expresses his hope that the zeal and pastoral labours of the Archbishop and his twelve suffragans will bring new and daily increase to the power of Catholicism. And he writes afterwards:—“In decreeing this restoration of the ordinary hierarchy of Bishops in England, and the enjoyment of the common law of the Church, we have

had principally in view the prosperity and increase of the Catholic religion in the kingdom of England." Nor is it without its significance that the archbishop and bishops are enjoined to "furnish reports of the state of their churches to the Congregation of the Propaganda"—the great missionary arm of the Roman Church—"of the aid of which we shall *continue* to avail ourselves in all that concerns the affairs of the Church in England." England, therefore, has hitherto been a missionary field, so to speak, of the Propaganda, and is still so to be; in illustration of which I may mention, that it has been stated, on credible authority,<sup>s</sup> that whereas the annual expenditure of the funds of the Propaganda at Lyons on Great Britain and

<sup>s</sup> By an able and well-informed writer in the English Review, No. IX. p. 18, "The total income of the Propaganda at Lyons (where its head-quarters are virtually, though nominally at Rome) amounted

" In the year 1823 to	£916
„ 1835	21,673
„ 1844	161,408

her Colonies was, in 1835, less than 1000Z., it had amounted, in 1844, to more than 40,000Z.; and has, there is little doubt, been increasing since. The Romish hierarchy, therefore, now established in England, is looked upon by the Bishop of Rome, not only as the only episcopate in England, possessing, of right, jurisdiction over the whole people, but also as a missionary body, whose duty it is to bring back from heresy to the Romish faith all those over whom their jurisdiction extends.

“The total expenditure was,

“ In the year 1823 ..	£916
“ „ 1835 ..	21,663
“ „ 1844 ..	149,756

“Of which sums there was laid out in missions throughout Great Britain and its dependencies,

In the year 1823 ..	Nil
“ „ 1825 ..	£60
“ „ 1835 ..	980
“ „ 1844 ..	40,865

“That is to say, more than *one fourth* of the Romish missionary power throughout the world is set in motion for the overthrow of our Church, and the establishment of the Romish communion in her place.”

I have purposely omitted the political and civil bearings of this act of the Roman Pontiff, as less appropriate to the place and the day ; and, therefore, shall not inquire in what sense the Queen's supremacy is invaded by the appointment, by an Italian prelate, of bishops armed with jurisdiction over her people ; nor how far her prerogative of being the sole fountain of honour is invaded by the distribution by a foreign potentate, without her permission, of titles of honour, which seem still to be regarded as peerages held of the Pope as the feudal lord.<sup>h</sup> But it is impos-

<sup>h</sup> Such, at least, seems the inference from the fact, that the oath still taken by Bishops to the Pope is the same oath of canonical obedience which (as Blackstone says) "was copied from the oath of fealty required from the vassal to his superior," and imposed at a time when the Pope claimed to be the feudal lord. Henry II., indeed, partially salvaged the royal prerogative, by retaining homage and fealty for *the temporalities* of the see. Now the right of investiture, with which allegiance always went, is with the Pope alone. See Blackstone, book iv. ch. 8. Phelan and O'Sullivan's Digest of Evidence on the State of Ireland, ii. pp. 5, 10, 21.

sible to avoid inferring from what is passing before us, that the old claims of the Roman see of temporal as well as spiritual supremacy, though in abeyance, are not laid aside. And it is well to remember, that those public enactments of the Pope have *never been revoked*, by which he claims power to depose kings, to prohibit ecclesiastics from taking oaths of allegiance, and to release subjects from the obligation of such oaths.<sup>1</sup> It is true, that it is not easy to conceive an attempt to exercise such powers in the present day; but we should have thought it as improbable, a few years back, that a step like that which we have now witnessed, would be taken in the nineteenth century in the realm of England. Nor are there wanting indications that the power to exercise them, but not the will, is wanting;

<sup>1</sup> See the authorities derived from the Canon Law approved and published by Papal authority, in Dr. Wordsworth's *Theophilus Anglicanus*, pp. 193, 194, a work to which the writer is glad to confess his obligations.



and that circumstances may again arise to call even these monstrous assumptions into life.

At all events, without predicting or anticipating danger, there is enough in the present attitude of Rome to call on all members of our reformed and apostolic Church to be on their guard against her encroachments, and, if necessary, to protest anew against her doctrinal errors and her usurpations of power; and enough to make it imperative on all Ministers of our Church, even on those who in the ordinary course of their ministrations are most averse from controversy, to warn their people against her pretensions, and guard them against her corruptions.

Suffer me, then, dear brethren, to remind you, first, that the Papal Supremacy, or (as it is expressed in the preamble of the letter appointing Bishops in England) "the power of governing the universal Church, entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, prince of

the Apostles," is an unauthorized and unscriptural usurpation. Our Lord himself prohibited the assumption of any such supremacy by Peter, or any other of the Apostles, when He told them, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister;"<sup>k</sup> when He said, "One is your Master, even Christ, and all ye are brethren;"<sup>l</sup> and when He placed them on an equality, by promising that they should "sit upon twelve thrones judging the twelve tribes of Israel."<sup>m</sup> When the Apostles were gathered together in council, and Peter was present and took part in the discussion, it was not Peter who presided and pronounced the decision, but James.<sup>n</sup> St. Paul never recognized St. Peter's supremacy, for he declares that he himself

<sup>k</sup> Matt. xx. 25, 26.

<sup>m</sup> Matt. xix. 28.

<sup>l</sup> Matt. xxiii. 8.

<sup>n</sup> Acts, xv. 13.

“was not a whit behind the very chiefest Apostles;”<sup>o</sup> writes with authority, “So ordain *I* in all churches;”<sup>p</sup> and (as in the text) “When Peter was come to Antioch, withstood him to the face, because he was to be blamed.”<sup>q</sup> Peter himself never claims any superiority, but writes to the elders as one who was “also an elder;”<sup>r</sup> and, remarkably enough, never even uses the word Church in his Epistles (for the word is supplied in the English version of 1 Pet. v. 13), though it occurs so often in the Acts and the Epistles of St. Paul.<sup>s</sup> It is very doubtful whether St. Peter was ever Bishop of Rome in any other sense than that in which St. Paul was so likewise; *i. e.* as one of the Apostles who first visited Rome, and exercised apostolical authority there in setting in order the discipline of the Church, and supplying that which

<sup>o</sup> 2 Cor. xi. 5.

<sup>q</sup> Gal. ii. 11.

<sup>p</sup> 1 Cor. vii. 17.

<sup>r</sup> 1 Pet. v. 1.

<sup>s</sup> Wordsworth's Theoph. Angl. p. 214.

was wanting.<sup>t</sup> Even if Peter were Bishop of Rome, and if he had possessed supremacy over the other Apostles (which he did not), it is a groundless assumption that such supremacy was to be transmitted to his successors in the see, neither warranted by Scripture nor borne out by fact.<sup>u</sup> For though the Bishop of Rome, the seat of empire and the metropolis of the world, would naturally fill a leading position in the Church, and his concurrence might often be asked and his opinion sought in matters of moment, yet was there no admission, for many centuries, either of the infallibility of his decisions, or of the supremacy of his jurisdiction. Pope Anicetus, *e. g.* was resisted by St. Polycarp;

See Barrow on the Pope's Supremacy, (Works, ed. Oxford, 1830, vol. vii. p. 172, *et seq.*) Irenæus, (iii. 3,) and Dionysius of Corinth (apud Euseb. ii. 25), attribute the foundation of the Roman Church to Peter and Paul; and Epiphanius calls them both alike Bishops. (Hær. 27.)

<sup>u</sup> Barrow, vol. vii. p. 160, *et seq.*

Victor by Polycrates and the Asiatic Bishops, and by St. Irenæus and the Council of Lyons; Stephen by St. Cyprian and the Bishops of Africa; Zosimus, Boniface, and Celestine by St. Augustin and the African Church.\* And indeed, so far were the Bishops of Rome from claiming the titles and authority which have been assumed by their successors, that Pope Gregory I., writing about 600 years after Christ, uses the emphatic words,—“I speak confidently, for if any one calls himself Universal Bishop, or in the pride of his heart desires so to be called, he is the forerunner of Antichrist.”†

Let me remind you, secondly, that the Bishop of Rome had originally no jurisdiction whatever in Britain; that his usurpations from time to time were resisted, protested against, and never wholly acknow-

\* Bingham. ix. i. 11. Wordsworth, Theoph. Ang. 215, and the authorities quoted there.

† Greg. Magni. Epist. vii. 33.

ledged by our laws: so that the statutes of the Reformation were not so much a necessary innovation, as a vindication of the ancient liberties of the Church and people. The ancient British Church, whose origin is uncertain, but which was governed by Bishops, the names of some of whom appear in the early councils,<sup>z</sup> knew nothing of Roman authority,<sup>a</sup> but seems rather to have been connected with the Asiatic Churches, to judge from its time of keeping Easter, and even from the word *Church* itself, which is derived immediately from the Greek, not through the Latin.<sup>b</sup> When part of England was reconverted by Augustine, after the flood of Saxon heathenism had swept over it, he was placed in the See of Canterbury, as metropolitan, by King Ethelbert, not by

<sup>z</sup> As in that held at Arles in A.D. 314, and in that at Ariminum in A.D. 359.

<sup>a</sup> See Bingham, ix. i. 11. Bramhall, Works, i. 158-164.

<sup>b</sup> From *Κυριακή*, not from Ecclesia.

the Pope.<sup>c</sup> And though his mission and connexion with Rome gave the first occasion and colour to subsequent Papal invasions of the Church's liberties and the royal prerogative, yet were these resisted by protests by the monarchs, and the clergy;<sup>d</sup> by ecclesiastical ordinances, as the Constitu-

<sup>c</sup> Gregory (Ep. xi. 65.) appointed London as the metropolitan see (Bede, i, 29); but Ethelbert fixed it at Canterbury: King Cöenuulf, writing to Leo III. says, because Augustine was interred there. (William of Malmesbury, i. § 88.) At any rate, the King, not the Pope, determined it. The words of Alteserra the Canonist (quoted by Wordsworth, Th. Ang. 148), are, "But after Canterbury, which was the capital of the kingdom of Kent, and the royal residence, *was granted* to Augustine by King Ethelbert, the metropolitan dignity, which had been fixed by Gregory at London, was transferred to Canterbury."

<sup>d</sup> *E. g.* by Egfrid, king of Northumberland; by Edward the Confessor; Henry I.; Edward I., &c. (See Blackstone, book iv. ch. viii. 33.) Roger de Hoveden (apud Savile, *Rerum Anglicanum Scriptores*, p. 496), cites an edict of Henry II., not only forbidding appeals to the Pope, but making it penal to be the bearer of a papal mandate, and treason if the mandate contains an interdict.

tions of Clarendon ;<sup>e</sup> and by a succession of statutes enacted from time to time against Romish encroachments,<sup>f</sup> extending at intervals throughout the course of our history up to the time of the Reformation.<sup>g</sup> And yet it may be doubted whether, in the whole of that dark period, the Bishop of Rome ever ventured on such an unqualified avowal of despotic authority, or such a distinct denial of the rights and liberties of the English Church, as is contained in the document by which the new bishops are appointed. “ Their rights and duties,” he says, “ will not be in any

<sup>e</sup> A.D. 1164 ; agreed on and confirmed in the presence of the two archbishops and twelve bishops, king Henry II. and thirty-nine lay barons.

<sup>f</sup> Such as the Statutes of Provisors, of Mortmain, and of Præmunire.

<sup>g</sup> “ I might conclude this my second proposition with the testimonies of the greatest lawyers and judges of our land ; that the laws made by King Henry (VIII.) on this behalf were not operative, but declarative ; not made to create any new law, but only to vindicate and restore the ancient law of England, and its ancient jurisdiction to the crown.”  
—BRAMHALL, vol. i. 151.



case impaired by anything that is at present in vigour, whether originating in the former form of the English Church, or in the subsequent missions instituted in virtue of special constitutions, privileges, or customs, now that the same state of things no longer exists. And in order that no doubt may remain, we suppress, in the plenitude of our apostolic power, and entirely abrogate, all the obligatory and juridical force of the said special constitutions, privileges, and customs, *however ancient their date.*"<sup>h</sup>

Let me remind you, lastly, that the doctrinal errors and erroneous practices of the

<sup>h</sup> It has been said that this decree has reference only to the existing ecclesiastical system of the Roman Catholic body in England. If so, the words are unfortunately or designedly ambiguous. But Roman Catholics themselves understand them in a much wider sense. The following is an extract from an article in *L'Univers*, a French Roman Catholic newspaper, of November 3d :—"The terms of this brief do not, then, only modify the organization of the apostolic vicariats, but also *the ancient form of the constitution of the Church of England.* Conse-

Romish Church remain unchanged; and that no one alteration has been made in the direction of truth, since the time that the seal of authority claiming to be infallible was set on her unscriptural system by the Council of Trent, and a new creed was imposed by Pope Pius IV., as "the true Catholic faith, out of which none can be saved." Still apocryphal books, composed by uninspired men, are put forth as the word of God; and the traditions of the Church (*i. e.* practically, the decisions of the Pope) as the only interpreter of Scripture, even when they interpret in direct contradiction to its letter; and the Bible is still,

quently, since the promulgation of the papal brief, the sees of Canterbury, of York, and London, and any other sees established before this reform, have ceased to exist; the persons who in future may assume the titles of Archbishop of Canterbury, or Bishop of London, will be nothing else than intruders, schismatic persons without any spiritual authority. Since the Reformation, the Anglican Bishops have been nothing else, but the recent act of the Holy See settles this in a most striking manner."

as far as is practicable, withheld from the people, or allowed them only in an imperfect and sometimes erroneous version. Still is the infection of our nature held to be removed in baptism, and concupiscence and lust denied (in opposition to St. Paul) to have the nature of sin. Still is our justification taught to be righteousness infused into us, instead of righteousness imputed to us; and the condition to be faith indeed in baptism, but faith and works afterwards. Still are our works declared to be meritorious, and to deserve God's grace; and the arrogant doctrine advanced, that voluntary works may be done over and above God's commandments, called works of supererogation, which being more than are required for our own salvation, are available for the relief of others. And still the Pope claims to be the guardian and dispenser of this accumulated treasure of the merits of the saints, which, together with those of our Saviour, he applies, by means of indulgences, to the

remission of penance here or purgatory hereafter. Still is held the unscriptural tenet of purgatory, and the belief that souls detained therein are helped by the prayers of the faithful, by indulgences, and by the sacrifice of the mass. Still seven sacraments are taught, though two only were instituted by Christ our Lord in the Gospel. Still is the Lord's Supper administered to the laity only in one kind, though bread and wine were equally commanded by our Saviour to be taken. Still is it imposed, as an article of faith, that "in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion is called transubstantiation;" that, therefore, "in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead;"

and that worship is paid, without idolatry, to the host, or consecrated bread. Still are the services of the Church disfigured, and the administration of the sacraments accompanied, with many vain and superstitious ceremonies. Still it is maintained, that the "saints reigning together with Christ are to be honoured and invocated ; that they offer prayers to God for us ; and that their relics are to be venerated ;" and also, that "the images of Christ, and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given to them." All these errors (instead of being tacitly laid aside, as has been sometimes said, and faded in the light of increasing intelligence) are required as rigidly, and taught and practised as fully, as ever. Rather there is a tendency to develop them into bolder and grosser forms ; and the worship of the Virgin, in particular, is carried to a height of (it must be called) impiety, for which former

ages afford no precedent. *Rome is the same as she was, or worse.*<sup>1</sup>

One word, in conclusion, as to our duty. When Peter was to be blamed, St. Paul withstood him to the face, not angrily or bitterly, but with a gentle firmness. Let this, then, be the spirit in which we meet this aggression of the Roman see; not lightly and carelessly, as if it were an empty vaunt only deserving a smile, nor with the exaggerations of violent invective, but with the calm determination of duty. Let each Churchman record his protest in some form which may most approve itself to his judgment; and each citizen employ the means which the constitution places in his hands, to impress his conviction on the legislature and government of our country. Let us show that the heart of England is sound, and as little disposed, as ever since the Reformation it has

<sup>1</sup> It has been left for Rome of the nineteenth century to require the immaculate conception of the Virgin to be believed as an article of faith.

been, to welcome Romish error, or to submit to Romish usurpation.

But, after all, the main bulwark of a Church is the lives of its members. It is when men have learnt to "hold the truth in unrighteousness," that God permits the truth to be lost; and heresy and schism are often the judicial consequences of sin. If then, brethren, we prize the purity of our faith, and the simple holiness of our Church's ritual, let us improve them, lest we lose them. If we have the Gospel, let us live by the Gospel. If we would not have it obscured by human additions, let us not darken our own perceptions of it by worldly habits. If the Bible is the rule of our faith, let us read it, meditate on it, pray over it, obey it. If we have the sacraments unmutilated and unencumbered, let us use them as means of grace and the nutriment of the soul's life. If we have an authorized ministry, let us receive their ministrations as God's ambassadors, and stewards of his mysteries. If

our services are primitive, spiritual, and edifying, let us frequent them with simplicity and fervent devotion, worshipping God in them in spirit and in truth. Let our Church show, by the holiness of her members, that the life of the Spirit is in her, and that God avouches her for His own, and she is safe from the attacks alike of error and of infidelity. "Her foundations are upon the holy hills;" she is built upon the Rock; and "the gates of hell shall not prevail against her."





# TWO SERMONS:

ONE

ON BAPTISMAL REGENERATION,

THE OTHER

ON THE EUCHARIST,

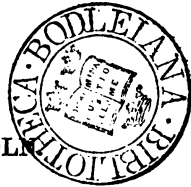
CONSIDERED IN REFERENCE TO CHRIST'S SACRIFICE

ON THE CROSS.

BY

JOHN, BISHOP OF LINCOLN

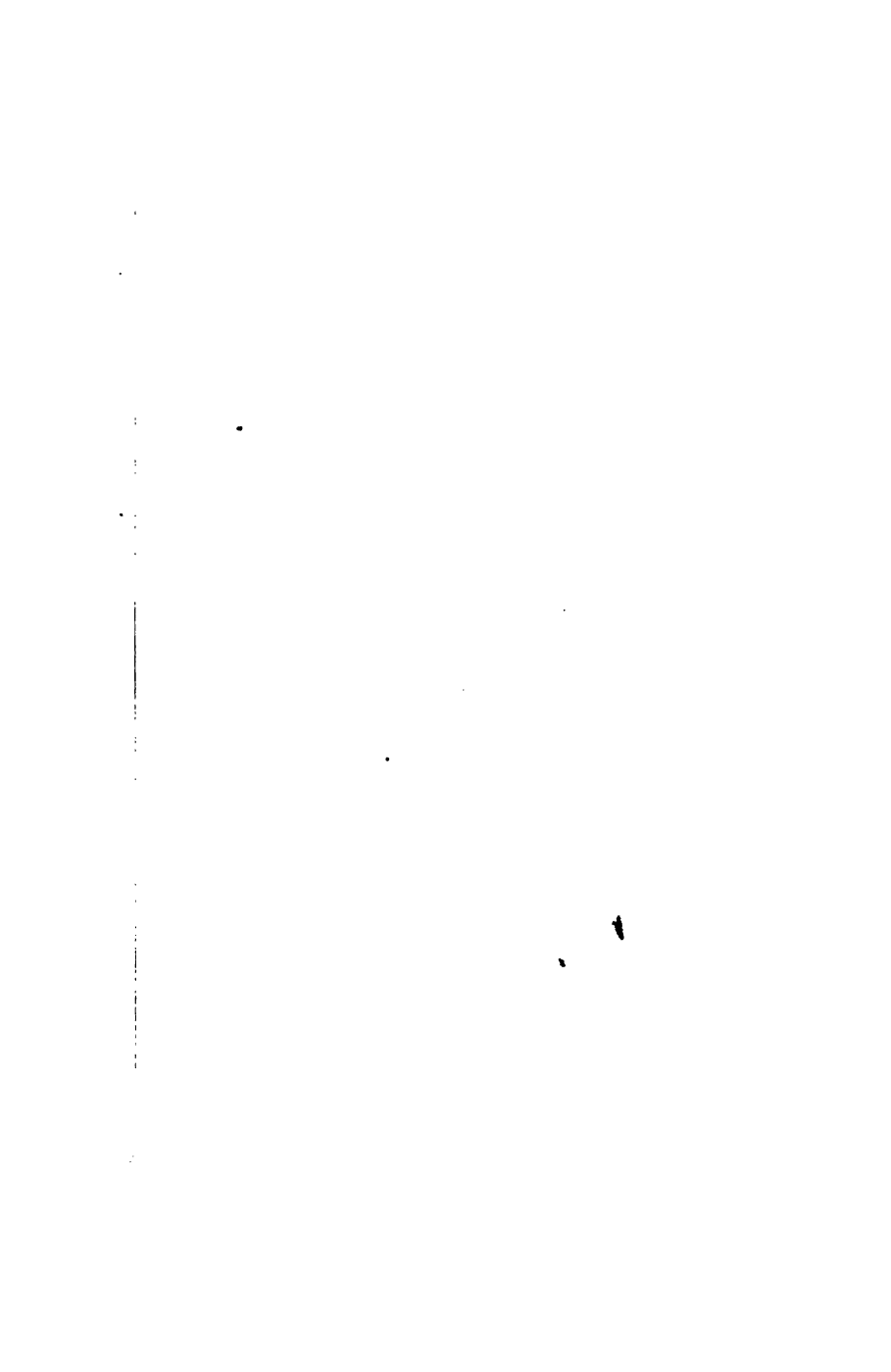
*Kaye.*



Lincoln :

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MDCCL.



## A S E R M O N.

TITUS III. 5, 6.

*Not by works of righteousness which we have done, but, according to his mercy, he saved us by the washing of Regeneration and renewing of the Holy Ghost, Which he shed on us abundantly through Jesus Christ our Saviour.*

MY BRETHREN :

Among the other prayers which we have offered in the course of this\* Morning's Service, we have prayed that whatsoever shall be dedicated to God in this house by Baptism may be sanctified by the Holy Ghost, delivered from His wrath and eternal death, and received as a living Member of Christ's Church, and may ever remain in the number of His faithful and elect children. The Church having thus directed our attention to the Sacrament of Baptism, I have selected for my text a passage in which its connexion with the Salvation of Man is expressly set forth : and shall proceed to enquire into the nature of the benefits received, as well as of the obligations contracted by a participation in the Rite. In pursuing the enquiry, may I be enabled, by the assistance of God's Holy Spirit, to deliver only that which is

\* The Sermon was preached on the occasion of the Consecration of Stockwith Church, in the parish of Gainsborough.

agreeable to His Word : and may that which I shall so deliver have the effect of producing among you, my Brethren, that godly union and concord for which\* I have just prayed, and without which the labour and cost bestowed in raising this building to God's honor will be thrown away !

The word † *Sacrament* was used by early Christian writers in a wider sense than it is by our Church, to express any emblematical act of a sacred nature ; and in this sense was applied to many religious rites, for instance, to those which the Church of Rome has included among its Seven Sacraments. Our Church, as you are taught in the Catechism, declares that there are only two Sacraments ordained of Christ in the Gospel, as generally necessary to Salvation, —Baptism and the Lord's Supper. In calling these two, Sacraments of the Gospel, it means that they have a visible sign, ordained by Christ himself, with an especial reference to the benefits procured to mankind by His meritorious Passion. Of both it says ‡ that they “are not only badges or tokens of a christian man's profession, but rather are certain sure witnesses and effectual signs of grace, and God's good will towards us, by which He doth work invisibly in us ;” or, to use the language of the illustrious Hooker, § by the Sacraments are applied to every worthy receiver individually, those benefits which Christ has conferred upon His Church in general. Not that the outward act possesses in itself any intrinsic virtue to

\* In the Prayer for Unity, in the Service for the Queen's accession.

† *Sacramentum* is the word by which the early Latin Fathers express the Greek *μυστήριον*.

‡ Article XXV.

§ “That saving grace which Christ originally is or hath for the good of his whole Church, by Sacraments he severally deriveth into every member thereof.”—*Eccles. Polity*, L. 5, C. 57.

work upon the soul, but that God has been pleased so to annex the gift of His grace to the performance of the act, that he who performs it in faith, in devout reliance on the efficacy of Christ's death, shall assuredly receive the gift ; while they who wilfully and habitually neglect the performance of the act, deprive themselves of all participation in the spiritual benefit.

With respect to Baptism in particular, our Church says that "it is a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church, and the promises of forgiveness of sin and of adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." These are the words of the twenty-seventh Article, which, like the other Articles, was framed for the purpose of establishing consent touching true religion, and of preventing diversities of opinion ; but which has, unhappily, failed to accomplish that purpose. For we know that the doctrine of Baptismal Regeneration forms a subject of angry controversy : that it divides the members of our Communion into two parties, one of which scarcely allows the name of Christian to those who do not hold it : while the other regards it as little better than a Romish figment, closely allied to the dangerous error that the Sacraments confer grace by an intrinsic virtue and efficacy. I am myself convinced that there is much exaggeration in the language of both parties. One of the most fruitful sources of controversy in the Church, has been the neglect of the rule laid down by the great Roman orator,\* that, in the discussion of every question we should begin with an exact

\* Omnis enim, quæ a ratione suscipitur de aliqua re institutio, debet a definitione proficisci, ut intelligatur, quid sit id, de quo disputetur.—*De Officiis*, L. 1, C. 2.

definition of terms. If disputants will go on using a word in one particular sense, without taking the trouble to ascertain whether their opponents attach to it the same meaning, it is evident that the controversy can never be brought to a close. Each party runs the hazard of ascribing to the other opinions which it does not really hold. Let us begin then by enquiring what is the meaning of our Church when it says that Baptism is a sign of Regeneration, or New Birth.

The mere inspection of the Article of Baptism must suffice to satisfy us that its framers had the case of adults immediately in view. This was the case of the heathen converts who received the rite in the Apostolic times : and, sad it is to think that even in this professedly Christian country, the occurrence of such a case is by no means beyond the range of probability. There are, I fear, tens, nay hundreds of thousands, who have grown up to years of discretion, yet have never been admitted into the Church by Baptism : have never received any instruction in the principles of the Christian Faith : are as much strangers to the promises and threatenings of the Gospel as if they had been born and lived in a heathen land. Let us suppose such an one, thus ignorant of all that pertains to the salvation of his soul, led by a concurrence of circumstances, which the world calls accidental, but in which the pious mind discerns the guiding and over-ruling providence of God, to enter the house of God : and there, by the solemn scene before him : by the spectacle of a congregation humbly confessing their sins, and joining in thanksgivings for mercies received and in prayers for their continuance : by the voice of the preacher, reasoning of *righteousness*, temperance, and a judgment to come,—*awakened*, under the influence of God's Holy Spirit, to

serious reflection on the ends for which he was called into existence : on the relations in which he stands to God and his neighbour : on the obligations arising out of those relations : on the consequences which may flow from his diligent or negligent fulfilment of them ;—let us suppose him thus, by the preventing grace of God, awakened to a just sense of his lost condition, “ turned to faith and calling upon God,”\* and led to seek admission into the Visible Church by Baptism ;—can we hesitate for a moment to pronounce of such an one that he is regenerate, that he is adopted to be a son of God, that his incorporation into the Visible, is a pledge of his incorporation into the Invisible Church ? Some may be disposed to date his Regeneration, or New Birth, from the first effectual movement of Divine grace in the soul, from the first effectual “ turning† to faith and calling upon God :” others may date it from his Baptism, in stricter conformity to the language of Christian Antiquity and of our own Church, in stricter conformity also to the physical fact from which the metaphorical expression is borrowed. For it should be borne in mind that when we speak of Spiritual Regeneration, we use metaphorical language. As we cannot arrive at any direct comprehension of that which is spiritual, we are obliged, when we speak of a spiritual birth, to apply to it the terms in which we speak of a natural birth ; and we do not date the birth of the child from the time when he is first quickened, but from the time when he

\* Article X.

† To this first turning of the soul to God, Waterland gives the name of Conversion or Renovation. His distinction between Regeneration and Renovation is, that the former is a change of state, the latter of the universal frame or disposition of mind ; they go together in the case of adults.—*Regeneration stated and explained*, vol. vi., pp. 349, 356. *Ed. Van Mildert.*



is actually born into the world. But, whether we date Regeneration from the one period or the other, is this a difference which ought to create a division in the Church? one about which Christians ought to quarrel, and anathematize each other?

But what if the adult so baptized should afterwards fall into sin? Our Church manifestly supposes the possibility of such a case; nay more, it supposes that he may fall away finally. For it says in the sixteenth Article that "we may, after we have received the Holy Spirit, depart from grace given and fall into sin: and that by the grace of God we *may*"\* (not that we *must*) "arise again and amend our lives." Are we to say of one who has so fallen and never recovered from his fall, that he was not regenerate in Baptism? This is not the language of our Church. Regeneration, according to it, does not necessarily imply final perseverance.

Let us now proceed to the case of Infant Baptism, and enquire in what sense the Sacrament is said to be a sign of Regeneration in infants. All who think that Baptism is not a mere token of profession, but that

\* Dr. Rainolds, at the Hampton Court Conference, proposed on the part of the Puritan divines, that the words "*yet neither totally nor finally,*" should be added after the words "*we may depart from grace given.*" The proposal was not adopted; and its rejection affords decisive proof of the determination of the divines who conducted the discussion on the other side, not to allow the Puritans to affix an *exclusively* Calvinistic sense to the Article. The doctrine, however, involved in the proposal, is the foundation of the Calvinistic doctrine respecting the Sacraments. That doctrine is, that the Sacraments are effectual signs of grace only in the elect, who *ex vi verbi* cannot totally and finally fall away. Baptism, therefore, is a sign of Regeneration only in the elect, in those who finally persevere; and even in them not necessarily of grace conferred at the time of the administration of the rite, but of grace to be conferred at some later period of life, when the heart is effectually turned to faith and calling upon God. As we cannot determine *a priori* who are and who are not the elect, all are to be baptized in obedience to our Lord's command; but *final perseverance is the test of Regeneration*: in those who do not persevere, *Baptism was an empty sign.*

some benefit is conferred upon the infant in connexion with the administration of the rite, must admit that the benefit, whatever it may be, is the gratuitous gift of God : and is conveyed through the application of Christ's merits in the Sacrament. On the worthy adult recipient grace is conferred, not in consideration of his faith, but of the merits of Christ. Faith is that which makes him meet to receive grace : which renders him capable of receiving it. But an infant is incapable of faith ; nor is the notion, which some have entertained, that the faith of the parents and sponsors is accepted as if it were his own, reconcilable to just views of the scheme of mercy revealed in the Gospel. Doubtless Christ regarded with an eye of favor the parents who brought their little children in order that he might lay his hands upon them ; because the act was an expression of their faith in the efficacy of his blessing, how indistinct soever their notions of the nature of the benefits which were to flow from it. But the only vicarious merits which the Gospel recognizes are those of Christ ; nor did he ever intend the eternal welfare of those little ones, in whom he took so affectionate an interest, to be dependent on the faith—at best but imperfect—of parents and sponsors. What then is the benefit gratuitously conferred upon the infant in Baptism ? A transfer from a state of alienation from God to a state of favor : he is born again : having been naturally a child of wrath, he is now born spiritually a child of grace : he is delivered from the penal consequences of the transgression of our first parents : he receives the remission of original sin : he receives the promise\* of the remission of actual sin,

\* It may reasonably be presumed, that from the time of their *New Birth* of Water and the Spirit, which at that very moment is a renewal of their *state* to God-ward, the renewal of their heart may come

committed after baptism, upon faith and repentance : he is adopted to be a child of God, and receives the

gradually on with their first dawns of *reason*, in such measures as they shall yet be capable of: in a way to us imperceptible, but known to that Divine Spirit who *regenerates* them, and whose temple from thenceforth they are, till they defile themselves with *actual* and *grievous* sin. In this case it is to be noted that regeneration *precedes*, and renovation can only *follow* after; though infants may perhaps be found capable of receiving some seeds of *internal grace* sooner than is commonly imagined. (Waterland *ut supra*, p. 358). The grace conferred in Baptism may be considered in a two-fold point of view; with reference to that which Christ by his death upon the cross has done *for* us; and to that which by the Holy Spirit he does *in* us. Of the former, which may be termed the external benefit of Christ's Passion, the infant actually becomes partaker in Baptism: of the latter, the internal benefit, he receives the promise;—a promise which will be realized as his reason expands, provided that his parents, and they who are entrusted with the charge of forming his character, are diligent in the performance of their office. The Church of Rome affirms that an indelible character is impressed on the soul in Baptism; that a quality, called Justifying Grace, is infused into it, cleansing it from all its stains, and rendering it as pure as that of Adam before the fall. (See Canon IX. *de Sacramentis*. Father Paul's History of the Council of Trent, Tom. 1, p. 312, Courayer's Edition). The late Mr. Knox contends that a vital germ of all virtuous dispositions and pious affections is implanted in the soul of the baptized infant. (Remains, vol. 1, p. 467.) Bishop Bethell also speaks of a new principle of spiritual life consigned over to the soul by a mysterious operation of the Holy Ghost, which we can neither describe in words nor discern by its effects: a principle which contains the germ of those graces which are the ordinary fruits of the Holy Ghost, though we do not conceive that any actual development of them, or any conscious conversion of the heart to God, takes place at that time in the souls of infants. (*On Baptismal Regeneration, Preface*, p. xxx. 4th Ed.) It is scarcely necessary to observe, that the Romish notion is at variance with the doctrine of our ninth Article. Of the other three representations of the benefit conferred upon the infant in Baptism, Waterland's appears to me to be most in accordance with the doctrine of the Church, as expressed in the Article on Baptism. I pretend not to comprehend, much less to explain, the manner of the operation of the Holy Spirit in the soul of man. But I conceive that no new quality is introduced into it: that no alteration takes place in the constitution of man's nature: that the Holy Spirit exerts his influence on our natural faculties and affections, giving us a more accurate discernment, a more lively perception of spiritual truth: and turning our affections from temporal to eternal, from earthly to heavenly objects. The promise of this enlightening, and purifying, and sanctifying influence, *is sealed to the infant in Baptism*, and will assuredly be realized, if *they who are intrusted with the formation of his moral character*

promise of the aid of the Holy Spirit. This I conceive to be a correct representation of the meaning of our Church, when it says that Baptism is a sign of Regeneration in an infant.

But how, it may be asked, is this representation of the meaning of the Church to be reconciled to facts which are matter of daily experience and observation? We see numbers of persons who were baptized in their infancy, but who, far from exhibiting, as they advance in years, any of the fruits of the Holy Spirit, live in the habitual practice of vice; who, far from being objects of God's favor, daily, hourly, incur His wrath by their violation of His commandments. We are compelled, however reluctantly, to admit the truth of the statement; but we contend that this case presents no greater difficulty than that of the adult who falls into sin after Baptism; a case which has been already considered. Our Church, while it affirms, with the Apostle,\* that the infection of nature transmitted to us from our first parents no longer operates to the condemnation of those who walk, not after the flesh, but after the Spirit, affirms at the same time that it† remains even in the baptized or regenerate, and consequently that, even after we have received the Holy Spirit, we may fall into sin.

fall not in the performance of their duty. Waterland's concluding remark, respecting the capacity of infants to receive some internal seeds of grace at an earlier period than is usually supposed, especially deserves attention. I believe that one of the most mischievous errors on the subject of Education is the prevalent notion that children, during their early years, are not fit subjects of moral discipline: and that no pains should be bestowed on the formation of their character, until they are capable of understanding the reason of the commands and prohibitions laid upon them. On the contrary, the parent should be on the watch to take advantage, to use Waterland's expression, of the first dawns of reason, in order to secure to the infant the realization of the promises made to him in Baptism.

\* Romans viii. 1.

† Articles x. xvi.

The melancholy fact, that so many persons baptized in infancy lead unholy lives, need not to be a matter of perplexing and anxious enquiry, if we did but consider that, though the promise of the Holy Spirit is sealed to the infant in Baptism, yet it depends, in the ordinary course of God's providence, upon his parents and sponsors whether that promise shall be realized. God, in accomplishing the work of our sanctification, is pleased to constitute us fellow-workers with himself. He freely offers the gift, but leaves it to us to determine whether we will profit by the offer. We may frustrate His gracious intentions in our favor. If then a baptized infant grows up in the habitual practice of evil, the fault is in his parents and sponsors, who have neglected, by timely instruction and discipline, to render him meet to receive the gracious influences of which the promise was sealed to him in Baptism. Still it is not the less true that Baptism was to him an effectual sign of grace and God's good will towards him ; though, by man's neglect, the invisible working of God within him has been hindered.

Seeing then how much the accomplishment of the prayer, which we have joined in offering in behalf of every infant who may hereafter be dedicated to God in this house by Baptism, depends upon the care of his parents and sponsors to co-operate with the Holy Spirit in carrying on the work of sanctification in his soul, let me remind all in this congregation, who stand in either of these relations to children, that it is not enough for them to pray ; they must, by a corresponding conduct, evince the sincerity, and, under the Divine blessing secure the fulfilment of their prayers. The Church, as *I have* already observed, calls upon them to present the *helpless and unconscious* infant at the baptismal font ;

not because it looks upon their faith as a substitute for his, as supplying his incapacity of belief ; but because it requires some assurance that the gracious promises made to him in Baptism shall, as far as depends on human care and exertion, be realized : that, as his intellectual faculties expand, good principles shall be instilled into his mind : that, as his affections are called into activity, they shall be directed to right objects, shall be enlisted, if I may so speak, on the side of piety and goodness : that he shall be brought up in “the nurture and admonition of the Lord,” trained to lead his future life according to its holy beginning : to walk in the fear and love of God. All this parents and sponsors pledge themselves to perform, when they present a child at the font. Would that they always felt the responsibility which they incur in giving the pledge ! that they considered that, humanly speaking, on their faithfulness in redeeming it depends the destiny of an immortal soul ! God is at all times ready to fulfil the promise sealed to the infant in baptism : to send the Holy Spirit to dwell with him. But what if they, whose office it was to sweep and garnish the house, and render it fit for the reception of the Heavenly Visitant, have neglected their duty, and He, in consequence, refuses to enter ? The heart in which He takes not up His abode will not remain unoccupied : it will become the receptacle of evil thoughts and passions, and appetites and desires. He, who at Baptism was transferred from a state of wrath to a state of favour, will again become, through their neglect, the child of wrath ; and forfeit all the blessings of which he received the promise. If, on the contrary, the system of christian education set forth by the Church in the Liturgy were fully reduced to practice : if the child, having been presented at the font, were from

that moment regarded as a being destined to immortality, and the object constantly kept in view were to qualify him for an heavenly inheritance : if the gradual expansion of his intellectual faculties and the gradual development of his affections were watched with unceasing solicitude : if the too common error of regarding a child as not a fit subject of moral discipline were avoided, and the work of forming his habits and principles were commenced from his earliest years ; if he were taught, as soon as he is able to learn, not only what a solemn profession has been made in his name, but also, how great will be his guilt, how heavy his punishment, if he neglect to act up to it,—if, I say, this system of christian education were fully carried out, then surely might we entertain a well-grounded hope that the promise made to him in Baptism would be visibly realized : that he would, in his daily life and conversation, show himself adopted to be the son of God, continually mortifying his evil and corrupt affections, and daily proceeding in all virtue and godliness of living. But alas ! how rarely is the education of the baptized infant conducted according to the pattern prescribed by the Church. Parents and sponsors do not co-operate with the Holy Spirit : they take no pains to prepare the child for the reception of His gracious influences : and thus, because the fruits of the Spirit are not visible, it is contended that the promise of the Spirit was not sealed to him in Baptism—that Baptism is not a sign of regeneration.

But, my brethren, we prayed not only for those who should receive the rite of Baptism within these walls, but for those also who should receive the imposition of hands. In the early ages of the Church, when the great majority of candidates for Baptism were adults, *the imposition of hands* formed the conclusion of the

baptismal ceremony : and our Church in this, as in all other instances, adhering, as closely as the change of times and circumstances will permit, to the practice of primitive times, has directed, in the case of adult Baptism, that the candidate shall, as soon as conveniently may be, receive imposition of hands from the Bishop. But, as the world became Christian, and the majority of candidates for Baptism were no longer adults, but the infant children of christian parents, the Church determined that the imposition of hands should be deferred, until the child should be capable of giving an intelligent assent to the promises made for him, and of ratifying them in his own person. Thus it was that Confirmation came to be separated from Baptism and to be made a distinct ordinance, to which the Romish Church assigns a place in the number of Sacraments, but which wants this mark of a Sacrament of the Gospel, that it has no external rite appointed by Christ. Still, though not a Sacrament, it is a most important, and solemn, and edifying Ordinance ; and may, under the Divine blessing, be made the means of great spiritual benefit to those who are its objects. How valuable an opportunity does it afford a parent of reminding his offspring both of the promises made for them, and of those made to them, in Baptism : of their responsibility on the one hand, of the aids and assistances with which they are supplied on the other ! How valuable an opportunity of speaking to them of their lost condition by nature : of the transcendent goodness of God in sending His only begotten Son to raise them from their fallen state : and of the obligation imposed upon them by that wondrous act of love to obey their Saviour's commands, to walk in His footsteps in all holiness and purity of living ! How valuable an opportunity of quickening in



them the perception of the invisible realities which constitute the objects of a Christian Faith, especially of a Judgment to come, on which will depend an eternity of happiness or misery ! What then must we think of the parent who omits this opportunity of impressing his children with a deeper sense of the value of an immortal soul ? who either keeps them back from the rite, or, if he prohibits them not from coming, takes no pains to qualify them, by proper instruction and discipline, for receiving it ? What, but that he is utterly careless about their best interests ? that it is to him a matter of indifference whether the promise of the Holy Spirit, made to them in Baptism, is realized or not ? whether, submitting themselves to His guidance, they walk in the path which leads to eternal life : or, becoming the slaves of their own appetites and passions, they blindly pursue the path which leads to destruction ? Some perhaps will be disposed to answer, that this preparation of the candidates for Confirmation is the business of the Minister. Undoubtedly it is : and every Minister, who duly estimates the responsibility attaching to his sacred office, will regard the return of the season at which the rite is solemnized with mingled feelings of anxiety and hope : of anxiety, lest, through any deficiency on his part, due advantage should not be taken of the opportunity which it affords of impressing the youthful mind with the love of that which God commands, and the desire of that which He promises : of hope, that the fruit of his exertions, aided as they will be by the prayers of the Church, will be visible in the lives of the candidates whom he presents : that he will see them, as they advance in years, advancing in grace, and walking religiously in all good works. But to little purpose will *the Minister* labour, if the parents on their parts do

not second his labours ; if, either by their bad example they counteract the holy lessons which he inculcates, or, by their carelessness and indifference show that they attach no importance to the rite, and set no value upon the spiritual blessings which are invoked upon the heads of their offspring. Would that this day's ceremony may have the effect, not only of impressing upon the memory of every parent here present the prayer which we have offered in behalf of candidates for Confirmation, but also of awakening him to a just sense of the obligation under which he is placed to do his utmost to accomplish it : to imbue the minds of his children with holy precepts, and to train them to a corresponding practice ; that so the promises made in Baptism may be visibly realised in them, and they may ever remain in the number of God's faithful and elect children.

There is one test, the successful application of which will assure us that both Ministers and Parents have employed due pains in the instruction and preparation of the candidates for Confirmation, and that the pains so employed have produced the desired impression. Confirmation is regarded by the Church as a preliminary step to admission to the Lord's Supper. If then, after the administration of the rite of Confirmation, they who have received it are seen availing themselves of the first opportunity afforded them of partaking of the Sacrament of Christ's body and blood, we may feel a well-grounded confidence that the renewal of their baptismal vows has not been a mere profession of the lips, but the expression of a deliberate and steadfast resolution to frame their future lives in conformity to the engagements which they have contracted. Fain would I indulge the hope that all they who have recently been

Confirmed\* in this parish, may afford to their several Ministers this gratifying proof that the holy lessons inculcated upon them have not been inculcated in vain !

Let me now briefly recapitulate what has been said in the foregoing remarks. Sacraments, according to our Church, are not empty signs, but effectually convey the grace which they signify, provided that there be on our part a meetness to receive it. For they do not act mechanically on the soul : they produce not their effect, unless there be a concurrence of the will. If it is asked, how there can be a concurrence of the will in the case of an infant ? and if there cannot, how he can receive grace in Baptism ? He receives it, we answer, as far as he is capable of receiving it. His spiritual relation to God is changed ; he was born a child of wrath, he is made a child of grace or favor : he is relieved from the penalties of original sin, and receives the promise of the pardon of actual sin upon faith and repentance : he receives, lastly, the promise of the aid of the Holy Spirit to prevent him from falling into sin, and to enable him to walk in obedience to the will of God. All these benefits he is evidently capable of receiving ; whether they shall be eventually realised to him depends, as we have seen, on his parents and sponsors : on their co-operation with the gracious intentions of God in his favor : on their diligence in preparing his soul for the reception of grace. Without that preparation, it is vain to look for the influences of the Holy Spirit. The doubts which some entertain respecting the efficacy of Infant Baptism, seem to originate in a secret persuasion that

\* The rite of Confirmation had been administered in the Parish Church of Gainsborough a few days before the consecration of Stockwith Church.

the benefits conferred in the Sacrament are conferred in consideration of the faith of the recipient ; but this is not so : they are conferred in consideration of the merits of Christ : they flow from God's gratuitous bounty. Why then should they not be conferred on the infant, as far as he is capable of receiving them ? His very helplessness gives him a stronger claim to the regard and favor of that Saviour, who came on earth to raise from their fallen state those who possessed not themselves the power to stand upright. Bring then, ye parents, your children to the baptismal font in full assurance of faith : not doubting, but, to borrow the language of our Service, "earnestly believing that Christ will favourably receive them : that he will embrace them with the arms of His mercy : that He will give unto them the blessing of everlasting life, and make them partakers of His heavenly kingdom." But, while you bring them, remember that Baptism does not operate like a charm : that it conveys no benefits unless the soul be in a state of meetness to receive them. Remember, that to you attaches the responsibility of bringing it to that state of meetness, of preparing it for the reception of grace ; and that, if through your neglect it is not so prepared, to you will attach the guilt of frustrating the prayer which we have this day preferred, of causing the exclusion of your children from the number of the faithful and elect people of God.



## A SERMON.



## HEBREWS IX. 28.

*So Christ was once offered to bear the sins of many :  
and to them that look for Him shall He appear the second  
time without sin unto salvation.*

After the Apostles went forth to fulfil their Blessed Master's command, and to preach the Gospel to all nations, one of the first questions which they were called upon to determine was, whether the observance of the Ceremonial Law of Moses was to be imposed upon the Gentile Converts. It was easy to foresee that, if the observance were imposed, and a yoke thus put upon the neck of the Disciples which the Israelites of old were not able to bear, a serious obstacle would be thrown in the way of the preachers of the Gospel. But, on the other hand, it was certain that by not insisting on the observance, the Apostles ran the hazard of creating a division in the Infant Church. The Jewish Converts still fondly cherished the notion that their Law was, in all its parts, of universal and perpetual obligation, and clung to its rites and ceremonies with the most determined tenacity. So deeply rooted was the prejudice even in the mind of St. Peter, that though appointed to be the instrument of unlocking the gate of Christ's

kingdom to the Gentiles, he required to be prepared by a special revelation for the work, and to be instructed that the distinction between clean and unclean animals was abolished under the Gospel. Notwithstanding, however, the opposition made by the Jewish Converts, the Apostles,\* after they had heard St. Peter's report of all that had occurred on the occasion of the conversion of Cornelius, and that of St. Paul and St. Barnabas respecting the success which had attended their preaching, determined, under the guidance of the Holy Spirit, that the Gentile Converts should not be bound to the observance of the Ceremonial Law of Moses : thus in fact determining that it was not of universal and perpetual obligation.

The decree promulgated by the Apostles at Jerusalem applied only to the Gentile Converts. The Jewish still continued to adhere to the rites of the Ceremonial Law, and appear to have regarded the liberty conceded to their Gentile brethren with a jealous and unfriendly eye. Acting under the influence of their inveterate prejudices, they asserted, in opposition to the Apostolic decree, that a compliance with the ritual Law was necessary unto salvation. Thus they disturbed the peace of the Church, and shook the confidence of the Gentile Converts, some of whom they induced to adopt their erroneous views. In order to counteract the efforts of these Judaizing teachers, St. Paul wrote his Epistle to the Galatians. The Apostles at Jerusalem had determined that the observance of the Ceremonial Law was not to be imposed on the Gentile Converts. They were not prohibited from observing it ; but in the Epistle to the Galatians, † St. Paul tells them that if, after

\* Acts xv.

† Galatians v. 1.

having been once made partakers of the glorious liberty of the Gospel, they voluntarily brought themselves under the yoke of bondage by undertaking to observe the ritual ordinances of the Law, and thus rendering themselves debtors to do all that it required, under the persuasion that they could not otherwise be justified before God,—they would frustrate the grace of God : they would forfeit all the privileges which Christ by His obedience unto death, even the death of the Cross, had procured for them : He would profit them nothing. St. Paul\* reminds them that he had been the instrument of their conversion to the Gospel : and that, in persuading them to embrace it, while he had proved by the miraculous powers which he exercised that the Spirit of God was with him, he had not dwelt upon the performance of the works of the Law, but upon faith in Christ crucified. “He therefore,” is his question, “that ministereth to you in the Spirit, and worketh miracles among you, doeth he it by the works of the Law or by the hearing of Faith ?” He † reminds them also, that the Gospel was preached to Abraham four hundred and thirty years before the giving of the Law, when God made to him the promise that in him should all nations be blessed : a promise made, not in respect of his works, but of his faith, which was counted to him for righteousness. If they, therefore, after having embraced the Gospel, looked for justification to the works of the Law, and chose rather to rely upon a Covenant which must be strictly fulfilled in all its terms and conditions, than upon a promise of which the fulfilment depended on the unchangeable word of God, they forfeited the blessing conferred on faithful Abraham : ‡ because they ceased

\* Galatians iii. 5.

† Galatians iii. 17.

‡ Galatians iii. 9.



to be of faith, and voluntarily enrolled themselves in the number of those who are of the works of the Law and under the curse. To these considerations the Apostle adds, that the Mosaic was only a temporary and preparatory Dispensation; that "the Law\* was added because of transgressions, till the seed should come,"—added because of transgressions, inasmuch as it contained in its sacrificial ordinances a provision for the expiation of transgressions. Thus, by typifying the great atonement which the promised seed in the fulness of time should make, it "was a schoolmaster to bring the Israelites to Christ."† Now, however, that the great atonement had been made, and Christ crucified was evidently set forth as the object of faith, the office of schoolmaster was no longer necessary: the end for which the Ceremonial Law had been given was accomplished, and the obligation to observe it ceased: nay more, to place reliance upon its observance as the means of Justification, was to substitute the shadow for the substance: to relinquish the reality, to the possession of which they had attained, for weak and beggarly elements, which were only its types and emblems.

Still, notwithstanding the Apostolic decree, and the condemnation pronounced by St. Paul in his Epistle to the Galatians upon all who strove to enforce the observance of the Ceremonial Law as a means of Justification, the Hebrew converts appear to have regarded its enactments as obligatory. The Apostle therefore, throughout the Epistle to the Hebrews, is engaged in establishing the point on which he had touched in that to the Galatians—that the purpose of the Ceremonial Law was to prepare the Jews for the coming of the promised seed: and

\* *Galatians* iii. 19.

† *Galatians* iii. 24.

that, this purpose having been fulfilled by the appearance of Christ in the flesh, the Law was in consequence abrogated. With this view, St. Paul shews that the Mosaic dispensation was a system of types and shadows, destined to vanish away when the substance prefigured by those types, should come. He begins with comparing the dignity of the Persons, who had been respectively the instruments of communicating the Law and the Gospel. He by whom God had spoken to men in the last days, was His Son,\* “whom He had appointed to be the heir of all things, by whom also He made the worlds: the brightness of His glory and the express image of His person.” Moses on the other hand, through whom the Law had been given, was† “a servant, faithful indeed in all his house,” but still only a servant. The necessary inference, therefore, was that the two Dispensations, which the Son and the servant were appointed to introduce, were not designed to exist together: that, how great soever the worth and glory of the servant, they were effaced by the superior worth and glory of the Son: that the Dispensation introduced by the former, like the rest which he promised to the children of Israel in the land of Canaan, was only temporary, and in due season to have an end: while that introduced by the Son, like the rest‡ reserved for the people of God and typified by the earthly rest, was to be of eternal duration: inchoate in this world, perfected in that to come.

St. Paul next proceeds to consider the institutions of the Mosaic Law, beginning with the Levitical priesthood. He shews that it was imperfect, inasmuch as the office of high priest was administered by a sinful

\* Heb. i. 2, 3.

† Heb. iii. 5.

‡ Heb. iv. 9.

man : who, though “ordained\* that he might offer both gifts and sacrifices for sins,” was obliged, by reason of the infirmity with which he was compassed, to offer for himself as well as for the people. The sacrifices which he offered owed no part of their efficacy to the perfect obedience of the offerer. The Apostle further shews, that the Levitical priesthood was not designed to be of perpetual continuance, from the promise made by God that another priest should arise after the order of Melchizedech. This would have been unnecessary if perfection† could have been by the Levitical priesthood. The inferiority too, of the Levitical priesthood to that of Melchizedech, was evident from the fact recorded by Moses, that Abraham‡ the ancestor of Levi, had offered the tenth of his spoils to Melchizedech, and received a blessing from him : thereby recognizing his superiority to himself, and consequently to Levi his descendant. Now, therefore, that Christ the promised priest after the order of Melchizedech had come, who was “holy,§ harmless, undefiled,” and by the offering of himself had made a full expiation for sin, the necessity of those daily sacrifices which the high priest under the Law had been commanded to offer ceased, and with them the necessity for the longer continuance of the priestly office. “The|| commandment going before was disannulled by the weakness and unprofitableness thereof.”

The same reasoning which applied to the Levitical priesthood, applied equally to the sacrificial ordinances of the Law. At the root of those ordinances lay the principle, that¶ “all things must be purified with blood ; that without shedding of blood there is no remission.”

\* Heb. v. 1—4.  
§ *Heb. vii. 26.*

† Heb. vii. 11.  
|| Heb. vii. 18.

‡ Heb. vii. 4.  
¶ Heb. ix. 22.

“The\* high priest,” therefore, “once every year, went into the second Tabernacle not without blood, which he offered for himself and for the errors of the people.” Yet† it is certain that the blood of bulls and of goats can possess no intrinsic efficacy to take away sins. The sacrifices of the Law were only types and shadows of the one great sacrifice which Christ was to offer for sin, and in that sacrifice received their fulfilment. To continue to offer them was not only useless, but derogatory to the honor of Christ; since it implied that He had left the work of man’s redemption incomplete,—that something still was necessary to render even His sacrifice perfect.

The Apostle, in conclusion, with an especial reference to the trials then impending over the converts whom he is addressing, exhorts them to draw near to God in full assurance‡ of Faith: in undoubting reliance on the efficacy of the sacrifice which their great High Priest had offered for their sins, and on the intercession which He ever liveth to make for them at the right hand of God. Faith,§ he proceeds to show, by the examples of the holy men who are recorded in the Old Testament as having pleased God, must, under every dispensation, be the medium of acceptance with Him: varying in its objects, according to the greater or less degree of insight into the scheme of His government which God may vouchsafe, but unchangeable in its nature: being that entire reliance on the promises of God which produces an undeviating obedience to His will.

Such was the light in which the ceremonial Law was regarded by the Apostles: by those who|| had the mind of Christ. They looked upon it as abrogated,

\* Heb. ix. 7.

† Heb. x. 22.—vii. 25.

‡ Heb. x. 4.

§ Heb. xi.

|| 2 Cor. ii. 16.

because its use had ceased. The observance of its rites and positive institutions, far from being obligatory was declared, if relied upon as the means of justification, to be a virtual renunciation of the privileges of the Gospel. Its priesthood and sacrificial ordinances in particular, had fulfilled the end for which they were appointed—that of typifying the unchangeable priesthood of Christ, and the sacrifice which He was to offer for the sins of the world; their longer continuance was therefore useless.

The question then which I propose for your consideration is this. Is it probable that the Apostles, in the execution of the office assigned them—that of rearing the fabric of the Visible Church, would build\* again the things which they had declared to be destroyed? Is it probable that, in providing that which is essential to the very being of a Visible Church—a standing Ministry—an Order of men set apart to minister in holy things, and to teach the people all that it concerns them to know and believe for their souls' health—they would revive, in the Order of men so provided, the Sacrificial character of the Levitical priesthood?

We need not, however, rest upon merely probable conclusions. We know, from the Book of Acts, and from the Epistles which have been handed down to us, that the Apostles neither borrowed the titles which they gave to the Ministers whom they appointed in the Church, from those of the Levitical priesthood: nor enumerated the offering of sacrifices among the functions of the ministerial office. They called them Bishops, Presbyters, and Deacons: but in no instance do we find that title assigned to them, by which the Jewish priests

\* Galatians ii. 18.

are designated in the New Testament, and which is significant of their sacrificial character. With respect to the nature of their office, they are spoken of, not as priests to offer daily sacrifices, but as ministers, through whose preaching\* men are to be persuaded to embrace the Gospel: as ministers† of the New Testament, which was not, like the Old, a literal, but a spiritual dispensation. Their ministry is described as the ministry of the Word‡—of the Gospel§—of righteousness|| or justification—of reconciliation¶—of edification\*\* or of building up the body of Christ. Again, in no instance do we find them, when speaking of the Gospel dispensation, using the word by which expiatory sacrifices under the Law were designated, in its proper sense—that of slaying and offering up a victim—but in a spiritual sense. The sacrifices which Christians are to offer are their own ††bodies, which they are to sanctify and keep clean from the pollutions of the world: their ††faith: their ††psalms: their ††praises: their deeds of charity.

I am aware only of one passage in the New Testament, which can with any plausibility be alleged in support of the opinion that the Apostles contemplated the continuance of propitiatory sacrifices in the Church of Christ. It is that in which the Apostle says, ¶¶ “We have an altar, whereof they have no right to eat which serve the Tabernacle.” An altar, it is contended, implies a sacrifice to be offered, and a priest to offer it;

\* 1 Cor. iii. 5.

† 2 Cor. iii. 6.

‡ Acts vi. 4.

§ Acts xx. 25.

|| 2 Cor. iii. 9.

¶ 2 Cor v. 18.

\*\* Ephes. iv. 12.

†† Rom. xii. 1.

‡‡ Philipp. ii. 17.

§§ Philipp. iv. 18.

||| Hebrews xiii. 15, 16. “By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and communicate, forget not: for with such sacrifices, God is well pleased.”

¶¶ Heb. xiii. 10.

and hence it is inferred that in the Eucharist Christ is offered as a sacrifice in the proper sense of the word. It is true that some commentators have understood this passage of the Eucharist; though, if we compare it with the context, we shall find good reason to think that the altar which the Apostle had in his mind was the altar of Christ's cross. Let it be granted, however, that there is an allusion to the Eucharist: still the sacrifices to be offered are not material but spiritual: not propitiatory, but of thanksgiving: the sacrifices, as we have just seen,\* of praise and good deeds.

Yet notwithstanding the distinct declarations of St. Paul, that "Christ was once offered to bear the sins of many," that† by "having by his own blood once entered into the holy place, he hath obtained eternal redemption for us," and thus superseded the necessity of all further propitiatory sacrifice; notwithstanding the care with which, in speaking of the office of the ministers of the Gospel, he has avoided every expression which might be construed to invest them with a sacrificial character, the Church of Rome has ventured to pronounce an anathema against all who shall affirm‡ that a proper propitiatory sacrifice is not offered in the Eucharist, or that§ the priest does not offer the substance of the body and blood of Christ under the visible species of bread and wine; nay more, against all who shall affirm that to offer|| a propitiatory sacrifice for sin, as it is supposed to be offered in the Mass, is derogatory to the fulness and sufficiency of the sacrifice offered by Christ upon the Cross.

In the foregoing remarks, I have used the word

\* See verses 15, 16, quoted above. † Heb. ix. 12.

‡ *De Sacrificio Missæ*, Canon I. III. § *De Eucharistia*, Canon II.

|| *De Sacrificio Missæ*, Canon IV.

*sacrifice* in its customary sense, to express the offering of a victim in expiation of sin : in which offering is involved the consumption or destruction of the victim offered. According to this use of the word, the material sacrifices of the Law are proper, the spiritual sacrifices of the Gospel are improper or metaphorical sacrifices. It is, however, important to observe, that the early Fathers used a directly opposite language on the subject ; they\* regarded the spiritual sacrifice as the true and proper sacrifice : the external sacrificial act as merely the sign or symbol of the true sacrifice. One of the charges brought against the Christians by the Jews was, that they had no altar, no priest, no sacrifice. To this they replied, that under all the ordinances of the Law was concealed a spiritual meaning : that the Jews, having still the veil over their hearts, were unable to discern this meaning, and in consequence remained content with performing the sacrifice according to the letter : while they, by performing the reasonable, the spiritual service, of which the material sacrifice was only a type or sign, offered the true and acceptable sacrifice ; they were, in fact, the true—the spiritual Israelites, the worshippers in spirit and in truth. It is important, I say, to keep this fact in mind : because it furnishes us with a clew to the right understanding of those passages in the early Fathers in which they apply the term *sacrifice* to the Eucharist, and which the Romanists triumphantly allege, in order to persuade men that they applied it in the sense of a material expiatory sacrifice. The service rendered to God in the performance of the rite, was in their sense the sacrifice. The prayers, the praises, the thanksgivings which we offer up : the penitence, the

\* Waterland on the Eucharist, Vol. VII. c. xii. p. 347. *Ed. Van Mildert.*



contrition, the self-humiliation, the faith with which we commemorate Christ's sacrifice: the dedication of our worldly goods to the relief of our suffering brethren, or to the worship of God, and of our souls and bodies to Him—these, according to the early Fathers, constituted the sacrifice; and if the term is ever applied to the elements, it is only because they represent the sacrifice of the cross. Far from believing that the body and blood of Christ are offered as a propitiatory sacrifice in the Eucharist under the species of bread and wine, they denied that there is in the Church any material sacrifice at all. They lend no countenance even to the opinion, held by some divines of our own Church, that the bread and wine are offered as a material, though not a propitiatory, sacrifice,—corresponding to the meat and drink offering under the Law. If they called\* the Eucharist a sacrifice, they called it so only with reference to the spiritual service rendered in it.

My Brethren, we have †this day met to dedicate this building to the worship of God; to set it apart to sacred uses. One of these uses is the celebration of the blessed Sacrament of Christ's body and blood. Under any circumstances, therefore, it could not be deemed an unfit occasion for considering this Sacrament, in what may be termed its sacrificial character: in the relation in which it stands to the great sacrifice which it was designed to commemorate. Least of all can the consideration of the subject be unfit at a time when we see men, whose piety and learning we cannot but respect, quitting our communion, renouncing the liberty where-

\* See Chapter XII. of Waterland's Treatise on the Eucharist, quoted above.

† This Sermon was preached at the consecration of the new Church at Southwell.

with Christ had made them free, entangling themselves again, and endeavouring to entangle others, with the yoke of bondage, incurring, more deservedly than did the Galatians, the rebuke of St. Paul for turning to weak and beggarly elements. The Galatians might have pleaded in their excuse, that the Ceremonial Law was of Divine institution : whereas the doctrine of the Romish Church respecting the sacrifice of the Mass is purely of human invention, originating in declamatory expressions used for the purpose of impressing the mind with deeper reverence for the rite by which the Saviour's death is commemorated. Out of these expressions, the perverted ingenuity of the Schoolmen framed a metaphysical theory, readily adopted by ambitious men, who saw, in the mysterious awe with which it invested the character of the priesthood, the means of advancing their own projects of temporal dominion. On account of the departures from our communion to which I have alluded, it becomes most important accurately to define the terms which we use : to bear in mind that the Romanists, when they use the word *sacrifice*, mean a proper, propitiatory sacrifice offered for sin : and consequently that they are endeavouring to mislead us by taking advantage of the ambiguous meaning of the word, when they quote, in support of their views, the authority of the early Fathers : who declare in explicit terms, that there are none but spiritual sacrifices under the Gospel, and when they call the Eucharist a sacrifice, consider the service of the heart rendered to God by the devout communicant as the sacrifice,—the material elements only as the sign or symbol.

But this attention to the meaning of terms is most important on another account, to prevent us from multiplying jealousies and dissensions among ourselves.

You require not to be told that the framers of our Communion Office have applied the word *sacrifice* to the Eucharist in the sense in which it is used by the early Fathers. The Eucharist is called a sacrifice of praise and thanksgiving : and in it we are said to offer ourselves, our souls, and bodies unto God, to be a reasonable, holy, and lively sacrifice. Using the word in this sense, many of our most eminent Divines have called the Eucharist a commemorative sacrifice : meaning thereby that it is a spiritual service offered in commemoration of the sacrifice of Christ upon the cross. Others, as I have already observed, have gone further, and maintained that a material sacrifice is offered—the elements of bread and wine. Others again\* have called the Eucharist a symbolical sacrifice. Christ, they say, offered Himself mystically at the institution of the Eucharist, under the symbols of bread and wine : and commanded us to offer Him mystically under the same symbols. Let it be granted—though the notion is little more than an over-refinement upon the words of institution,—that Christ did then offer Himself, or to speak more accurately, did then commence the oblation of Himself, it by no means follows that we are commanded to offer Him mystically or symbolically in the Eucharist. We do not, as it has been well observed,† in the Sacrament offer Christ, but ourselves to God : and He offers Christ to us as the spiritual nourishment of the soul of every devout communicant. We do not reiterate, but commemorate the great sacrifice, under the symbols of bread and wine : and through them God applies to us all its benefits. Still this notion of a symbolical, as well as that before mentioned of a material sacrifice, is not to

\* See Waterland, *ut supra*, pp. 375 et seq.

† Waterland, p. 378.

be confounded with the Romanist doctrine of the propitiatory sacrifice of the Mass ; it is not, like that, derogatory to the sacrifice once offered on the cross.

In the early ages of the Church, Christians thought only of securing to themselves the benefits which God offers to the faithful Believer in the Sacrament of the Lord's Supper. They did not busy themselves with enquiring into the mode of Christ's presence in it. But the desire, which betrayed our first Parents into transgression, has descended to their posterity—the desire of attaining to forbidden knowledge, of penetrating into the hidden things of God—things, which from their very nature it is impossible for the human mind to comprehend ; and men, in consequence, began to speculate upon this among other mysterious subjects. Out of these speculations arose the doctrine of Transubstantiation, which, in an evil hour, the Church of Rome imposed upon the Christian world as an article of faith ; thus—to say nothing of the erroneousness of the doctrine—strictly defining a point before left undefined, the mode of Christ's presence in the Eucharist : and unnecessarily and uncharitably narrowing the terms of Christian Communion. Far be it from us to assume to ourselves this despotic power over the opinions of men ! to aim at curtailing the Christian liberty of our brethren, or to apply to them opprobrious and reproachful epithets, because they do not express themselves exactly as we do upon subjects confessedly above human comprehension : subjects, which the Church in its wisdom has allowed to remain undefined. Instead of quarrelling with others upon points of doubtful disputation, let us labour with all diligence that the prayer which we have this day offered may be accomplished in ourselves ; “let us meditate more”—I borrow the words of the venerable

Hooker—"on what we have in the Sacrament, and dispute less about the manner how;" let us carefully scrutinize our own hearts, and assure ourselves that we approach the Lord's Table in a meet frame of mind, with the qualifications of Faith, of true Repentance, of Charity; that so, being filled with God's Grace and Heavenly Benediction, we may obtain remission of our sins, and all other benefits of Christ's Passion.



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SERMON,

PREACHED ON SUNDAY MORNING, NOVEMBER 3, 1850 :

BY THE

REV. CHARLTON LANE, M.A.

INCUMBENT OF ST. MARK'S, KENNINGTON.

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Published by Request of several Members of the Congregation.

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## S E R M O N,

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GAL. v. 1.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

THIS is one proof (out of many wherewith the history of the early Church is full) of attempts being made to corrupt the faith, whereby alone man is justified before God. Paul had preached the doctrine of Christ's full and perfect atonement, and of his all-powerful intercession. Christ had been proclaimed as the Head of that body, of which all Christians were members, and of which He had constituted some to be apostles, some prophets, some pastors and teachers, to be ambassadors from God for Himself. Yet He was the “one Mediator between God and man;” (1 Tim. ii. 5.) He alone, though passed into the heavens, ever lived, to be with and for his Church its faithful High Priest even unto the end of the world; (Heb. iv. 14, 15; vii. 24, 25. Matt. xxviii. 20.) His Gospel was alone to form the statute-book of Christian doctrine; and whosoever should add thereto or diminish therefrom, should constitute any other rules of faith as needful to salvation—should be accounted as the worst enemy of God and man.

And such language of awful warning, was elicited by

the early rise of proud and vain-glorious men, who sought, for their own exaltation, to turn away men's minds from the truth as it is in Jesus; and to seduce them from the liberty of a genuine Christianity, to one of will-worship and voluntary humility, to worshipping of angels, and to slavery under idle and idolatrous superstitions. The most plausible of the forms through which men were thus invited to repose elsewhere than on Christ for salvation, was the supposed necessity of circumcision. This rite was, as you know, the initiation of the ancient servants of God into covenant with Him. It was a sacrament instituted by Jehovah Himself. Jehovah had expressly established its necessity for salvation, declaring that whatever Israelite was uncircumcised, that soul should be cut off from his people. Judaizing teachers consistently enough argued, that what was of divine authority, was needful for salvation. It therefore required the same authority to declare that this rite was now abolished, that, Christ having paid the penalty of his death for sin, and the blood of the true expiation having thus been shed, typical ordinances were to cease, and spiritual influences were to prevail. Rites and ceremonies, of whatever authority, attached to an abolished system, were abolished with the system itself. A standing ministry, of Pastors and Teachers, was founded, whose office it would be, according to their uninspired and fallible authority, to edify the Church of Christians, taking care to hold one Faith, one Lord, one Baptism; but to eschew any "bondage" to forms or creeds of human institution or maintenance, which made other means than Christ's death their medium of salvation, and brought them into bondage unto men, in proportion as *they were thus drawn away from Christ*. Paul demanded

not a renunciation of due submission to duly executed authority, of Christian unity and concord in things wherein all are bound to be of one heart, and mind, and voice; but he warned them to remain attached to Christ and his Gospel as the sole medium of salvation; and to his precepts as the sole authoritative guide for conduct, when addressing the Galilean Church, tried as it was by crafty teachers, who had privily come in unawares and taught foreign doctrines, he uttered words which should awaken us in these our own days, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Now, if such language of reproof were justly applied by the Apostle,—himself a Jew, and once under bondage to Israelitish observance,—respecting rites of divine constitution, what shall *we* say of *Englishmen*, who,—in the present day, after no less than 300 years have expired since the machinations of Popery were exposed, her true Scriptural character abhorrently recognized, and her assumption of authority laughed to scorn from the shores of Great Britain,—seek to bring us again under a *yoke of bondage*, which our fathers were not able to bear; and this too, by an act which British Sovereigns, even in Roman Catholic days, have repudiated as insulting to the constitutional authority<sup>1</sup>? This *yoke* consists of many links:—A coward fear of the spiritual and mysterious influence of the priest; Priestly pardons of man's divers sins, divided by priestly authority into pardonable and mortal; Purgatory; Adoration of relics, images, and saints; Public prayer in a language not understood by those who wor-

<sup>1</sup> See "Introduction from Dr. J. Inett and Dr. Richard Bentley," prefixed to (*the late*) Dr. Wordsworth's *Eccles. Biography*.

ship; Transubstantiation, which contradicts the evidence of the senses in a case where the senses are necessary witnesses; Adoration of bread and wine, as being created, through priestly intervention, objects worthy of adoration; The withholding of the cup from the laity, an instance of the system of depreciating the lay-membership of Christ's Body; Compulsory celibacy of the clergy, whereby the priest is forbidden to have and to cherish in his breast the ordinary sympathies of man's social life; The obligated use of rosaries and crucifixes; Special devotions to the five wounds of Christ; Auricular or private confession of thoughts and acts to a priestly and irresponsible ear; The hidden life of the monastery and nunnery:—these are rules enjoined as imperative under the jurisdiction of the Bishop of Rome, falsely calling himself Christ's vicegerent on earth; these form the links of a bondage which, wherever it prevails, tramples on those whom it prostrates, exasperates others into a hateful denial of Christianity itself, scatters disaffection through families, and causes the heart of the true Christian to mourn.

Recent events have concurred to give hope to the Roman Catholics that the work of the Reformation was about to be undone,—not by either Romanists or Dissenters opposing that reformed Church, the fairest witness to the Reformation, and which from its organization has, under Providence, been the bulwark of Protestant integrity, but, by persons within the very pale of the Anglican priesthood, persons discontented with the constitutional position of the English Church, ambitious of entire independence of all lay or constitutional control, yearning after a more glowing, symbolical, and *dramatic system* of public worship, and after more secret

and more influential systems of influencing the minds of the laity. For three centuries there had been, on the part of the Pope, no assumption of spiritual authority over any other of the subjects of the English crown, than those of his own communion. Consequently the English mind, averse from suspicion, deeming that the Roman Catholic, as well as any other Dissenter, was at full liberty to pursue his own ecclesiastical system, without interference from the Established Church, regarded the growth of the Roman Catholic interest, as merely corresponding with the occasional growth of any other sect; as arising from increase of population, from influx of Irishmen, from a growing zeal for religion, through which every section of believers might necessarily derive increase. It was only of late that uneasiness beset the minds of thinking men, from perceiving that again the old system of stealthy practices was at work; that again, as in former years, men, pretending to be Protestant, were doing the work of Romish priests; that again, filial duties and the cordiality and confidence of family life were invaded and poisoned; that again, fanaticism braved reverend authority, and enthusiasm produced its stubborn heroes and its self-exalting confessors. These results, dangerous had they proceeded from the stern and determined followers of any exclusive sectarianism, were beginning at last to be regarded with jealous alarm by all who valued the peace of our country; who, regarding the history of the past as telling us that human nature is at heart the same as ever, were convinced that, under some external variety arising from change of manners and circumstances, the same influences will bring about the same, or nearly the same, results, and that

therefore the increase of Roman Catholics was to be regarded with far greater jealousy than would the approach towards dominance of any other sect.

In the conduct of the Roman Pontiff, we repeat, there had long been no assumption of spiritual authority over any other of the subjects of the English crown, than those of his own communion. But "now," (says a Roman Catholic authority,) "Rome has more than spoken, she has spoken and acted! She has again divided Britain into dioceses, and placed over each a pastor, to whom all baptized persons, without exception within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation; and the Anglican sees (dioceses), those ghosts of realities long passed away, are utterly ignored." What results may occur from this act of infatuation on the part of a sovereign pontiff, who claims infallibility as his attribute, depends, under God, upon the mode in which true Protestants will meet it. It is intended, not only as an avowed attack on the episcopate of Protestant England,—on the British constitution, which vests the supremacy of all matters ecclesiastical, as well as civil, in the sovereign power of the country;—but as a covert, yet direct insult on all English Protestants, who are expressly treated as heathens, out of the pale of the Christian Church. In the address put forth by the new cardinal, there is an attempt, unworthy of his great literary reputation, to represent the glorified saints of the English Church when our Church was connected with Rome, as long mourning the condition, the depressed and persecuted condition, of the faithful in England, and as now at *length rejoicing*, because the decree of the present Bishop

of Rome had *restored* to Britain a *Church* in constituting England as a province of the Romish See; and a declaration that the sun of Christianity had again dawned upon our land through this appointment of ecclesiastical officers from Rome. On this assumption by a foreign prelate, it is animating to read the language of some laymen in an address offered to the Bishop of London. "A schismatical hierarchy is thus set up before the eyes of the people, which, in our judgment, cannot fail to be followed by many of the calamitous results which we have so long had to deplore in the sister kingdom of Ireland. We cannot help regarding this portentous step as an indication of those hopes and *expectations which that Church is known to cherish*, of her hierarchy regaining the position which it held in this country before the Reformation." Such is the language of intelligent laymen in a considerable parish of Westminster. But while to the so-called Archbishop of Westminster all England is (as it seems to me illegally) assigned as her Metropolitan, the bishopric of Southwark, including all the south-east of England, is given to him as its Ordinary. Now this appointment of Bishops to preside over new dioceses in England, so constituted, is virtually a denial of the legitimate authority of the British sovereign and of the English episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of this realm. That such comments are well founded, is evident from the language of the papal bull, and from that hazarded by Cardinal Wiseman in his pastoral letter. "Until such time as the holy see shall think fit otherwise to provide, *we govern and shall continue to govern, the Counties* (not the Roman Catholic con-



gregations, but the counties) of Middlesex, Hertford, and Essex, as ordinary (i. e. Bishop) thereof." Here is no reservation as to any persons who might be termed by a Roman Catholic subjects of the holy see, no recognition of legally constituted authorities. It is the very language which this same cardinal might have used, had he been a missionary bishop coming to take possession in Romish fashion of a heathen territory. I doubt not that our laymen of each district, district parish, and parish, will be awakened by such language; that union among all true-hearted Protestants will arise from this exhibition of *some* power, and desperate grasp at *more*, on the part of the Romish see; that Churchmen will forget their petty divisions; that Dissenters will lay aside their extreme jealousy of a tolerant episcopate, through greater dread of one which affects to rule independent of popular control, which places lords over the consciences of their votaries; employing advocates who can suit their pleas to any mode of reasoning, who can apply motives and persuasives to any class of minds, who can reason so as to silence the indolent, the ignorant, and the credulous, and can apply poetry, pictures or romance to the more feminine or youthful of those whom they would entice or alarm. Here again in boasted vigour has arisen from the level of a common ground, the serpent whom all are bound to regard as the foe of our common liberty. He will still assume various shapes; but it is enough for the manly mind of England, that he has "both spoken and acted;" and though, doubtless, aided by something greater than the powers of man, he will laugh at less than the *same* vigilance and activity which formerly laid him low; *yet if we go forth in the strength of the Lord of the Gospel,*

the Church of England and the other Churches of Protestantism united under their common Head, will find one greater in them; the Lord of Hosts will prove Himself with his people; the God of the Bible be their defence; and through seasons of trial, which will be to them seasons of purification and experience, bring their feet to the Rock, the sole Rock of that one, mystic, undying Church, against which the gates of Hell, with all its anti-christian superstition, and all its proud assumptions, shall not finally prevail.

Dear Brethren, you know, and I take you to record, that controversy has not been the practice of your clergy. From time to time, as becomes me, I have, as due occasion required, warned you against this or that perversion of Scripture, of which Rome has been too consistently guilty. According to my ordination vow, I have from time to time warned you separately against false doctrines; but I have never sought to inculcate feelings of sectarian animosity against any, even against the schismatic, because exclusive, devotees of Rome. The end of the commandment is charity: and so long as those opposed to our own constitutional Church, acted themselves constitutionally, and argued against us on the common ground of Scripture; so long as even that Church, which rejects Scripture as its sole authority, assumed no interference beyond that of converting by argument, it became us to deal with Romanists as we would with others whom we deemed to be more or less in error: but as regards Rome, this time is, through no fault of ours, passed away: we are now compelled to speak of her as our fathers spoke; and we must frequently revert to those arguments in which the varied

forms of Romish heresy must be placed before you in their true, though ugly, character. Yet while we do so, as humble but honest ambassadors for Christ, our sole spiritual Head, as fallible expounders of that written word, which is the sole authority for our creed, and as faithful heralds of salvation, whose trumpet must at length unite in giving no uncertain sounds, we will pray against a *controversial spirit*. "The weapons of our warfare are not carnal." "Our sword is to be the sword of the Spirit, which is the Word of God." We must leave it to the conscience and the Christian wisdom and Christian courage of our lay-brethren, as citizens of a Protestant and religious country, to call on the Legislature to take needful steps towards checking the insidious growth of a foreign influence, which, taking advantage of social disorganization, and religious ignorance in foreign lands, is achieving there a resurrection to power, to which even Romish sovereigns and Romish states have never yet pusillanimously submitted,—lest, in the perversion of the youthful, the weak-minded or the ignorant, a groundwork be gradually laid on which may be re-erected a spiritual dominion, which shall grow into tyranny, and entangle our children again in a yoke of bondage and superstition.—I have thus set before you what I deem to be the proper course of polemics to be pursued by us as teachers of Christian doctrine and Christian ethics, and I have intimated what I think must be done by the laity, who value that liberty wherewith Christ hath made them free. I have done so, because I have been within the last ten days repeatedly asked, What are the Clergy about? What do they mean to do? We, as Clergy, mean to *address our Bishop and our Sovereign*; we shall be ready to

advise and to act with the lay-members of our respective flocks, and I doubt not that the lay ecclesiastical officers of our churches, will be ready to summon around them the many warm and affectionate hearts which are burning with indignation at the insult just attempted by a petty potentate, but proud priest, upon our Queen and our country,—on that Protestant character which pervades our institutions, which has exalted the country of our fathers, and which we will, in God's help, hand down as our most precious national heirloom to our children's children.

My dear brethren, I might say much more, but we must pause awhile from a semi-polemic discussion, and seek for edification and comfort in both seriously and gratefully dwelling on our responsibilities. We enjoy the privilege of being born in a land where the Bible as yet has free course, and is glorified. Let us turn our regards from a system of creature-worship to the religion of Scripture, and see there Jesus Christ, and Him crucified, evidently set forth as the sole Mediator, who, having by Himself purged our sins through the fountain of his life-giving blood, is now seated at the right hand of God; angels, and principalities, and powers, in heavenly places, being made subject unto Him. Let the memorial of his Last Supper (which we are about to celebrate) remind us of the cause for which He suffered. It was to renew us to holiness, to make us holy as He is holy, to plant us in heavenly places in the society of saints and angels, and to form unto Himself a glorious Church, not having spot, or wrinkle, or any such thing. Oh! may all who hope to be benefited by that stupendous mercy which Jesus exhibited, exhibit towards each other more and more of Christian love! While zeal for God and our Saviour's

glory, for the truth's sake, for the benefit of dying sinners, should make us earnest in contending against dangerous error, and anxious to be prepared against subtle craftiness,—let us, while we denounce the deceivers, regard the erring with charity, and bless God who has made us to walk in a surer way. O! holy Jesus! Thou who when reviled, reviledst not again, teach us in meekness as well as boldness, to instruct those who oppose themselves to Thy simple but most glorious religion; and when we attend Thy Table, and eat the Bread and drink the Wine consecrated to the celebration of the one, the full, the perfect and sufficient satisfaction and oblation for the accumulated guilt of the world's completed existence, may we mourn our own sins, and errors, and infirmities! We ourselves have enough to answer for; for worldliness, selfishness, and pride, for sensual desires, for excess in self-indulgence, for vanity in estimating our own merits, for seeking to base our hopes upon ourselves, and for constant forgetfulness of the super-angelic Arm which upholds us all our life long, which hath preserved us hitherto, and which alone can preserve us in peace here and happiness for ever. Oh! when we think of our hasty devotions, of our carelessness to be instructed in the Divine Word, of our disregard of sacred ordinances; in short, of our acting in the very atmosphere of God's continued presence, as if no Father's eye watched each emotion of the soul, no hand registered each idle word, each unworthy action of our daily life; when we think of all our sins, deficiencies, and wilful ignorances, we have no cause whereof to boast over others; but rather to remember, that to whom much *is given*, of them much will be required; that it will

be a vain act to triumph in celebrating the reformation of our National Church, unless we live in accordance with the Gospel faith which we have inherited, and seek by reformation of our own dispositions and habits of life, to let our conversation be such as becometh the Gospel, and to complete, both in ourselves and in all on whom our example may operate, the advancement of that liberty wherewith Christ hath made us free.

THE END.

NOTE.—*Extract from "Tablet," June 30, 1849.*

"On removal of the cloth, the Right Rev. Dr. Wiseman, said he should preface the proceedings by giving as the *first* toast, 'The health of Pope Pius IX.' (received with enthusiasm.) He then gave 'The health of the Queen and Royal Family,' which was received with the usual honours."—"The example set us by our Bishop, and which we recorded last week, induces us to say a few words. The common charge against us is, that we are only half subjects of the Queen; our true allegiance being due to a foreign prince whose jurisdiction we recognize against the laws of the kingdom. We have hitherto met this charge by denying it, and making professions of loyalty which are unreal (because beyond the requirements of law, and more than are made by our fellow-subjects (!)). For this the heretics laugh at us, knowing well that if our professions be sincere, we must be bad Catholics. Now we grant that we owe to the Pope the highest allegiance, and necessarily a far lower one to the Queen."

ATTEMPTED USURPATION  
OF AUTHORITY OVER THE CHURCH IN ENGLAND,  
BY THE BISHOP OF ROME.

## A SERMON

PREACHED

IN THE PARISH CHURCH OF HARBORNE,

ON THE MORNING OF THE

TWENTY-FOURTH SUNDAY AFTER TRINITY,

NOVEMBER 10, 1850.

BY

THE HON. AND REV. WILLIAM TOWRY LAW,

VICAR OF HARBORNE,

AND CHANCELLOR OF THE DIOCESE OF BATH AND WELLS.

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Published in obedience to the unanimous desire of the Parishioners  
assembled in the National School Room, in the Afternoon  
of the same day.

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LONDON:  
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HENRY C. LANGBRIDGE, BULL STREET.

M D C C C L.







MY DEAR PARISHIONERS,

WHAT I write to deliver in the Pulpit of our Parish Church I consider your property, to be dealt with in whatever manner you may think most conducive to your spiritual interests. Critics might warn me not to publish a sermon which was written without the faintest idea of its ever being heard or seen again after the day on which it was preached. Worldly wisdom might suggest the impolicy of running the risk of giving grave offence to the leaders of two great political parties in the State,—to the destroyer\* of ten Irish Bishopsrics on the one hand, and to the chief of Her Majesty's "present Advisers" on the other. But I care much more to consult and obey your wishes when, as in this instance, I can conscientiously do so, than to escape the examination of critics, or court the favour of the powerful.—Let me take this opportunity of assuring you that our meeting this afternoon, in the National School-room, will be long and gratefully remembered by me. I render most hearty thanks to God for the sincere attachment you evinced to

\* The separation of this Statesmen from his former political associates, and the general tenor of his public conduct of late years, gives strong reason for charitably believing that he has long since repented of this act of sacrilege,—for so in truth it must be called.

our Anglican Branch of Christ's Holy Catholic Church, and the eager alacrity with which you came forward to repudiate all heresies,—whether Roman or Sectarian,—“from whencesoever imported, or by whomsoever propagated.” Let me beseech you to “stand fast in the Faith,” and to “adorn the doctrine of God our Saviour in all things.” Never rest contented with the mere denunciation of that which is false, but prove that you hold The Truth, by “letting your light so shine before men, that they seeing your good works, may glorify our Father which is in heaven.”

The very kind feeling which was displayed towards me personally this afternoon, has made a deep impression upon my heart, and will tend, by God's blessing, to excite in me more earnest endeavours to be faithful to my solemn trust.

To this Sermon I append a copy of the Address to the Queen, which was by you unanimously adopted.

I am, ever

Your sincerely attached friend in the Lord,

WILLIAM TOWRY LAW.

*Vicarage, Sunday Night,*

*Nov. 10, 1850.*

## S E R M O N .

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PROV. xiii. 10.

“BY PRIDE COMETH CONTENTION.”

SEVERAL of the Bishops of the Church in England have already exhorted the Clergy of their respective Dioceses to exhibit a bold and uncompromising front to the attempted Schismatical aggression of the Pope of Rome, urging them to a “prompt and decisive course of condemnation of and resistance to” that foreign Prelate’s arrogant and unscriptural usurpation of authority in this country. The Bishop of London writes to his Clergy in these words—“unwilling as I am to encourage controversial preaching, I must say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome, and by the activity and subtilty of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary measure of watchfulness and diligence in fulfilling the promise which we gave when admitted to the priesthood, ‘To banish and drive away all erroneous and strange doctrines contrary to God’s word.’”

To the like effect the Bishop of Bath and Wells has written to the Clergy of his Diocese, saying, “I am never willing to advise the Clergy to introduce controversy into their pulpits ; but in a struggle for life and death (as this may prove) the physician must not shrink from unusual remedies ; and therefore I must urge you both in your public and private teaching to bring the subject of this letter under the immediate attention of your people, displaying to them at the same time the true character of the Romish schism, its pestilent errors

its unchanged and unchanging character of evil.”— Although the Clergy of this Diocese of Lichfield have as yet received no similar recommendation to those which I have just quoted, yet I cannot but feel persuaded that I shall be only forestalling our own respected Diocesan’s wishes if I delay not to another Sunday but at once call your attention most earnestly to the false and libellous imputations cast by the Pope of the Church of Rome upon that branch of the Church Catholic of which we all rejoice and, I trust, thank God that we have been made members by the Holy Sacrament of Baptism.

Religious disputing, religious controversy, in itself, I trust that I cordially abominate, and that I have never been unnecessarily forward *without a cause* to bring the unhappy differences between men calling themselves Christians, under your notice. To “maintain and set forwards as much as lieth in us, quietness, peace, and love among all Christian people, and especially among them that are committed to our charge,” is one of the most prominent of the duties of the Christian Priesthood, one to which every Priest at his Ordination solemnly declared he would constantly give heed, the Lord being his helper. To help forward his flock to Life Eternal, by teaching them to *know*, to worship, and obey “the only true God and Jesus Christ whom He hath sent”—for this all-holy and all-important cause is every Minister of Christ’s Church appointed to his cure. “As thou hast sent Me into the world” said our blessed Saviour in his ever memorable and most gracious supplication on behalf of His apostles to our Father in heaven, “As thou hast sent me into the world so have I also sent them into the world,” and “God sent His Son into the world that the world through *Him* might be saved ;” and therefore we find St. Paul writing to the Church at Corinth, and saying with fervent zeal, “I determined not to know anything among you save Jesus Christ and him crucified.” Yes,—practical holiness,

deep devotion, faithful reliance upon the merits of the blessed Redeemer's cross, and a willingness and readiness to take up our own cross and follow him,—these are the subjects upon which a Christian minister would ever delight to dwell, avoiding all “strife about words to no profit,” for “where strife is there is confusion.”

Truly little can any one be possessed of that “mind which was in Christ Jesus” our Lord, who does not heartily condemn the schisms and divisions which now rend apart, separate and keep asunder those for whom He, who died on the cross to save them, prayed whilst still on earth, “that they all may be One, as Thou Father art in Me and I in thee, that they also may be, One in us :” “I in them and Thou in Me, that they may be made perfect in One.” All controversy, most assuredly, then is in itself an evil, a great and terrible evil, but equally certain is it that the party who gives cause for the difference is the one on whom all the blame must rest. We are to endeavour, as St. Paul instructs us, “to keep the unity of the Spirit in the bond of peace,” “for there is but one Body and one Spirit,—one Lord, one Faith, one Baptism, one God and Father of all.” Already during the present year we have seen this Unity of Spirit transgressed by the denial of the efficacy of the One Baptism,—controversy arose and has not yet subsided on that subject. On whom must rest the blame and sin of that controversy? On those who “contended earnestly for the Faith once delivered to the Saints,” or on those who “denied the faith?”—Judge ye. Now the assault we have to bear comes from a different quarter. It is not now *one* Article of the Creed which is called in question; it is not that the Church in England is accused of false doctrine on one point only, but her claim to be a part or portion of the Universal Church is altogether denied.

The validity of our Holy Orders is ignored. Our Bishops, our Priests, our Deacons, are pronounced to be

mere Laymen, who have sacrilegiously intruded themselves uncalled and unauthorized into these sacred offices. England is regarded by the Pope of Rome (with the exception of those who belong to the communion of his Church) as an Infidel Land. Every one of you and your children are declared to be still heathens, as having never received the Sacrament of Baptism. The Holy Sacrament of the Body and Blood of Christ, which every Lord's Day we celebrate, is viewed by the Pope of Rome to be (as administered by the Priests of the Church in England) an odious, hateful and impious profanation. It is time then if you believe that our Church is a true branch of Christ's Holy Church, it is time if you believe the Sacraments are duly administered in the Church in England to speak out, to declare your belief, your attachment to the Church of your Baptism, and more than this, more than speaking, to show your faith and gratitude, by the holiness, the purity, the self-denial of your lives. At present let us enquire whence has arisen this present commotion? I conceive that the text supplies us with an answer to this enquiry "By pride cometh contention." The Bishop of Rome not content with ruling over that portion of the Church Catholic, which of its own free will submits itself to his assumed superiority; not content with ruling over the Church in Italy, in Spain, in France, and such other countries as yield submission to his sway, now wishes to re-impose those fetters upon us which once and for ever the Church in England burst asunder at the period of the Reformation. Those chains and fetters then cast off had been imposed by stealth, step by step. At the first the Church in England was free as she now is;—free that is from the usurpation of the Pope,—free she is not altogether now from other hostile influences, but of those I propose presently to speak. To re-impose then his dominion over the Church in England is the object which the Bishop of Rome has now in view. And what

may we suppose has been the motive to induce him to think the present a favourable opportunity for the prosecution of this his, and his predecessors' long-cherished desire? Possibly, alas, he may have been led to fix upon the present time owing to the unfaithful defection and secession of some who have once ministered at our altars, men of unstable minds, wanting Christian courage to face the attacks which of late have been made upon a doctrine universally held from the Apostolic age downwards to this hour, by every branch of Christ's Church. Much more again may the Bishop of Rome, witnessing how the Church in England is denied the power of meeting in Convocation to settle her own spiritual affairs, have considered it a fair opportunity to seduce those who have not patience to bear for a time the denial of rights solemnly guaranteed to the Church by her temporal head the Sovereign of the Realm, guaranteed in words which you will find in the Sovereign's Declaration, prefixed to the XXXIX Articles, words as explicitly containing a promise that Convocation *shall* be suffered to assemble, (at least when any settled doctrine of the Church has been denied), words as clear as the language of man can by possibility be rendered. I will quote them to confirm the statement I have made concerning them. They are to be found, as I have said, in the Sovereign's Declaration, prefixed to the XXXIX Articles in the Book of Common Prayer. They are these, "Out of our princely care that Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have licence under our broad seal to deliberate of, and to do all such things, as being made plain by them and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree."



Now it is a fact that nearly 2000 of the Clergy have this very year expressed their humble desire to meet in Convocation, to do the work which is proper unto them. It is equally a fact that the *advisers* of the Crown refuse to allow them so to meet. And can we suppose but that the Bishop of Rome, through his innumerable emissaries in this country, has been informed that the Church in England has been denied this her promised privilege? Can he be unaware of the very great discontent prevailing among many of the Clergy and Laity, on account of the Church not being suffered to do the work "proper unto her?" No,—all these circumstances have been accurately reported at Rome,—the moment appeared a propitious one to assault the Church, and it has been seized. The result we fervently trust, by God's blessing, will be far different to that contemplated by the enemies of our pure uncorrupted Faith. The threatened usurpation will (God grant) render all who call themselves Churchmen true to the doctrines and discipline of the Church, faithful participators in her ordinances, her services, and sacraments, and at length induce the temporal rulers of the land to grant that freedom and that justice to the Church which has been liberally and profusely extended to every Protestant Sect of every shade and every variety of belief. But there remains yet to be mentioned another inducement which must undoubtedly have strongly fortified the Bishop of Rome in his intention to appoint an Arch-Bishop and twelve Bishops, to exercise spiritual rule here in England. He has witnessed the abolition in Ireland of ten Bishoprics of our Church, by the power and will of the State, *without* the consent of the Church, *without* the Church being even consulted on the matter. More than this, he has witnessed the tame submission by the State to the very identical act of usurpation in Ireland which being now attempted here, is met with such a loud and universal cry of indig-

nation. In Ireland the Romish Bishops have long assumed the very titles of our own Bishops, (as for instance, there is a Romish Archbishop of Dublin,) and to these Romish and Schismatical Prelates precedence has been granted in the presence of the Sovereign herself, and they have been addressed by her advisers with titles of nobility.

Presuming then upon the impunity with which his encroachments upon *one* portion of the United Church of England and Ireland were suffered to pass, presuming rather upon the encouragement his own Bishops received from the advisers of the Crown, in Ireland, the Bishop of Rome is perhaps less to blame than those who encouraged him heretofore, for the present arrogant and schismatical intrusion of Romish Prelates into the Dioceses of our own Bishops in England. It is but just to state the case fairly and openly, and make *all* parties who have been in any way the promoters, and the instrumental causes of the present aggression upon the faith and discipline of our beloved Church, and upon the constitution of this realm of England, to bear each of them their own true and just share of the blame, for the evil which has been attempted to be perpetrated, and the contempt which has been shewn for the rights and authority of the Spiritual Rulers of our truly Catholic and Apostolic Church.

Gladly do I now pass from the consideration of the circumstances which have led to the present insidious attempt to pervert and lead astray to the Romish Schism the sons and daughters of the Church in England, to the consideration of our own duties as baptized members, and professedly faithful members, of the Church at the present crisis. First it appears by general consent to be allowed that our first duty is to declare openly our indignation at the Pope's intrusion, our loyalty and attachment to the Queen as Temporal Head, and our love for the pure faith of our Reformed Church, by means of an address to the

Sovereign. Understanding that all the Parishes of the Deanery in which our own is situated will adopt this course, an address to that effect has been prepared and will lie at the School-room immediately after Evening Service, to receive the signatures of those who wish to express to the Queen such sentiments. I trust, indeed, that every Churchman, and every Churchwoman in this Parish will have such wish, and meet me in the School-room this afternoon, for the purpose of subscribing the address. But let me affectionately warn you against one course of conduct, which, in too many places, has been adopted. You can *not*, as consistent Church-people, make common cause in this matter with others equally guilty of the sin of Schism with the Church of Rome. We oppose Rome and her prelates because they are Schismatical,—because the Church of Rome causes divisions in the Body of Christ, the Church in England. We cannot then join with other Schismatics and use the same weapons they use. If *Romish* Bishops and *Romish* Priests are to be opposed because they cause divisions, so must we be ready to withstand the opposition of *Protestant Sectarians*. If Rome has corrupted “the Faith once delivered to the Saints,” so have the various dissecting sects. If Rome degrades in a measure from His Holy and Merciful Office, the *One only* Mediator between God and Man, our Lord Jesus Christ the Son of God, by her heretical worship of the Blessed Virgin Mary, St. Peter, and St. Paul, and other Saints,—so on the other hand do some Sectarians even worse than this, for they blasphemously deny altogether the Divinity of the Son of God, of Him who said, “I and My Father are One”—“He that hath seen Me hath seen the Father.” If Romanists have corrupted the primitive Catholic Faith in regard to one or both of the Sacraments ordained by Christ, so on the other hand are there Protestant Sectarians who refuse to “suffer little children to come to the Blessed Jesus,” as He commanded, to receive

through the medium of Christ's Ministers the "one Baptism" for the remission of sins. If Romanists falsely assert that the Orders of Bishops and Priests of our Church are invalid, that our Ordination Services are therefore a fearful and profane mockery, so on the other hand all Protestant Dissenters deny altogether the necessity of "laying on of hands," deny that Bishops have ever been from the Apostolic Age the Spiritual Rulers of the Church of Christ, thus stoutly opposing, and regarding as false, the plain statement in the Preface to the Ordination Services in our Prayer Book, which asserts that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons."

Thus you see, the Church of which you are members, is attacked, and her Divine authority called in question by both classes of Separatists in England; by Romish Dissenters on the one hand, and Protestant Dissenters on the other. And we might fear, indeed,—we might tremble,—for the safety of our Ark, if our dependance was upon man,—but no,—while we ask, while we peacefully but resolutely demand, justice and freedom, yea, I might almost say *toleration* in these days, from man; our dependance is not upon any human support, but upon a higher power, yea the highest—the Almighty power of him who hath said, "I will never leave thee nor forsake thee." "Be strong then, and of a good courage: fear not nor be afraid of them, for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." Oh? let us be then persuaded in this our period of perplexity,—in the midst of the enemies who assault the Church in England, crying with united voice, "Down with her, down with her even unto the ground,"—let us be persuaded to trust alone in Him who hath promised to

be with His Church, "alway even unto the end of the world." Let us entreat more and more fervently the Blessed Saviour's gracious intercession for the pardon of our many, many, great and grievous trespasses. Let us turn to our merciful God with penitent, humble, contrite hearts, acknowledging that we deserve ten-fold severer chastisement than He in His Fatherly love for us has inflicted upon us for our good. "Good and upright is the Lord, therefore will He teach sinners in the way. The meek will He guide in judgment and the meek will he teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. For Thy namesake, O Lord, pardon our iniquity ; for it is great." "Consider our enemies, for they are many ; and they hate us with cruel hatred. Let integrity and uprightness preserve us for we wait on Thee. Redeem Israel, O God, out of all his troubles." (Ps. xxv,) "Cast us not away from Thy presence, and take not Thy Holy Spirit from us." (Ps. li.)

TO THE QUEEN'S MOST EXCELLENT  
MAJESTY.

WE, the undersigned Clergy, Churchwardens, and other Inhabitants of the Parish of Harborne, in the Diocese of Lichfield, being Members of that branch of Christ's Holy Catholic Church, commonly designated the United Church of England and Ireland, desire to approach your Majesty with the sincerest sentiments of reverence, attachment, and devoted loyalty.

We have heard with the deepest indignation that a foreign prelate, the Bishop of Rome, has presumed to issue a mandate pretending to constitute and appoint an Archbishop, and twelve other Bishops, to exercise spiritual rule in that portion of your Majesty's dominions called England, thus invading the rights of the Crown, and committing a most gross and flagrant act of schism.

We, therefore, faithfully acknowledging your Majesty as the Supreme Temporal Head, and the present existing Archbishops and Bishops, who have been lawfully elected and consecrated, as the only Spiritual rulers, of the Church in England, do humbly and earnestly entreat your Majesty, by and with the advice of your Parliament, to cause such laws to be enacted as may effectually defeat the schismatical usurpation contemplated by the Bishop of Rome.

And further, we would humbly and earnestly entreat your Majesty graciously to be pleased to cause such laws as may be deemed requisite for the expulsion of schismatical prelates from England, to be extended to Ireland, in which last named portion of your Majesty's dominions we have reason to fear that the Romish usurpation now attempted in England, has for a length

of time been tamely suffered to exist, and has been rather connived at and encouraged than otherwise, by some, at least, of your Majesty's present advisers.

While expressing our earnest hope that your Majesty will graciously condescend favourably to entertain this our humble petition, we desire again to assure your Majesty of our most devoted loyalty and faithful attachment to your royal person, and, at the same time, to declare our deep reverence and love for the pure faith of our Reformed Church as set forth in our Book of Common Prayer—our detestation of “all false doctrine, heresy, and schism,” from whencesoever imported—and our faithful desire to assist in “banishing and driving away all erroneous and strange doctrines contrary to God's holy word,” and the teaching of the United Church of England and Ireland, by whomsoever propagated.

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Henry C. Langbridge, Bull Street, Birmingham.

“Christ the substance of the  
Gospel Ministry.”



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A SERMON,

PREACHED BY THE REV. H. T. LUMSDEN,  
*Incumbent of St. Peter's, Ipswich,*

At the Visitation  
OF  
THE VENERABLE THE ARCHDEACON  
OF SUFFOLK;

H E L D   I N   I P S W I C H ,

FRIDAY, APRIL 12, 1850.

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MDCCCL.





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THIS SERMON IS PUBLISHED AT THE REQUEST OF  
SOME PERSONAL FRIENDS WHO WERE PRESENT  
UPON THE OCCASION OF ITS BEING PREACHED.



# S E R M O N .

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2 CORINTHIANS IV. 5.

*“For we preach not ourselves, but Christ Jesus the Lord ;  
and ourselves your servants for Jesus’ sake.”*

I CONCEIVE myself appointed by a superior officer in the Church of England, to address my brethren in the ministry on this occasion. The subject which I have therefore selected is, the Gospel as preached by us. Such is our commission, “Go ye into all the world and preach the Gospel to every creature.” And as Paul the Apostle was, so are we, in so far as we are ministers of Christ in deed, “separated unto the Gospel of God.”

Of this preaching, I conceive, from the testimony of St. Paul, the *matter* is far more important than the *manner*. If our conception of its truth be erroneous, our preaching will be vain—it will not be the preaching of the Gospel. St. Paul himself seems to have been alive to this, and insists frequently upon it. (1 Cor. ii. 2.) “For I determined not to know anything among you, save Jesus Christ and Him crucified :” and (1 Cor. ix. 16.)

“For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel;” where he evidently refers as much to the truth of the Gospel which he taught, as to the obligation which he felt to teach it. In a preceding verse of this chapter, we have reference to the same subject; “By manifestation of the truth, commending ourselves to every man’s conscience in the sight of God.” To the Colossians he expresses himself in similar language; “Whom we preach, (that is, Christ,) warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus.” Nor is it from particular passages of his Epistles, so much as from their general tenor, we gather this to have been the prevailing and all-important object with St. Paul.

The form in which the one subject of his ministry is presented in the text is *remarkable*, but *significant*;—significant, I imagine, of the tendencies which he was aware would prevail.

To be occupied with himself is man’s natural tendency; and to exercise his authority, with that object present to his mind, is, therefore, his ordinary habit, if not controlled.

My purpose, in the consideration of the general subject, is to place it before our minds in this *particular form*. That which we are commissioned to preach is contrasted with that which it may be our tendency or

temptation to preach. We may then employ the contrast, to bring out the essential element of Gospel truth, which allows of no admixture, no qualification of its substance, nor any interference with its sole authority.

And I would add this further preliminary observation ; that in this passage, and many similar ones, (to some of which I have already alluded,) the substance of St. Paul's teaching is declared to be *Christ in person*. Whatever the doctrines to be enunciated ; whatever the deductions to be drawn ; whatever the influence to be exerted, or the means for its conveyance ; the sum and substance of the whole is found in a clear and spiritual apprehension of Christ in person.

The system of divine truth is a system of concentration. In the person of Jesus, the Son of God, we have all its elements and energies concentrated ; and if they are to be felt, and to be productive of the results ascribed to them, in the knowledge of *Himself* they are to be discovered.

Let me, then, relying upon the Spirit whom Jesus has promised, endeavour to present "Christ Jesus the Lord," whom we preach,—

- I. As the one object of attraction to the world.
- II. As the centre and source of influence to the world.
- III. As the medium of communication with God to the world.

IV. As that being for whom and for whose glory the entire purposes of God are designed, and shall be accomplished in the world.

V. As the pattern of holiness, to which His people are "predestinated to be conformed."

I. *As the one object of attraction to the world.*

The force exerted by the Gospel is that of attraction. Its nature is to draw, not to drive. It allures ; it persuades by all that can win the heart. "God so loved the world, that He gave His only begotten Son ; that whosoever believeth on Him should not perish, but have everlasting life," is its gracious announcement : and this is true uniformly and universally, whatever the objects it proposes, or the results it is intended to effect. If an entire change is to pass, (actual, real, internal,) upon every believer in Christ ; if he is to be transformed by the renewing of his mind ; the force by which it is accomplished is the force of attraction. To what does Paul ascribe the vast change which had passed on himself ? To the "grace and longsuffering of the Lord." And if that seeming impossibility is to be brought about, "that we should live no more to ourselves," what force shall be exerted ? "The constraining love of Christ." Separation from sin is in proportion to the attraction of Christ.

Now this attraction is personal. It is not by statements of doctrine the human heart is won ; save as they

are delineations of character, of attributes, of love, kindness, grace, in the person of God our Saviour.

The attraction is not of scenes pleasing the imagination, but of qualities endearing to the heart ; winning its confidence, and attaching its affections.

We have not before us in the Gospel the attraction of a beautiful system of morals ; (this doubtless we have ;) but if it were only so, there would be no attraction for the heart of man ; not certainly, if we are to believe the Word of Truth, which testifies, that "the heart is deceitful above all things, and desperately wicked." No ! nor if we honestly make our own hearts our study.

But the attraction is of a Saviour, who, regarding from His glory the entire prostration of all moral greatness and goodness, came "to seek and to save that which was lost." His personal love, the spring of every personal sympathy, the mover of every personal power, the author of every personal action, this it is which attracts the heart. And in this, my brethren, is the substance of our preaching, if it is to be the preaching of Gospel truth, and the effective instrument of Christ's saving power.

And the attraction of this one object (standing as it does *alone*) is not merely its *intrinsic excellence*, but that it becomes the real property of every true believer in Jesus. There is a personal appropriation, which makes it of real and inestimable worth to us. "He loved *me* and gave Himself for *me*," is the emphatic



language of an appropriating faith. The property, which is valuable in itself, is enhanced beyond comparison when it becomes your own, and you feel you have secure possession, and personal enjoyment of it. Christ is God's gift ; Christ (as the sinner's Saviour,) is God's elect ; He "came in His Father's name ;" He finished the work which His Father gave Him to do ; and is possessed, therefore, by those to whom *He* gives power to "become the sons of God, even to them which believe on His name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In contrast with this, it is possible to preach ourselves. And let me here observe, that if the remarks made should seem almost unimportant, and not worthy of observation, we may the rather discover the subtlety with which the matter of the Gospel is evaded or alloyed, from the small, and almost imperceptible obstructions by which it is opposed.

Is it not possible to preach ourselves by making our ministry, or our gifts, or talents, prominent, rather than our subject ? The one object (though present,) is in the background,—*we* are the attraction. Is it not matter of observation and experience, that our theme is sometimes obscured by the dress in which we fancy we have adorned it ? Our skill is to be admired, rather than the person we have portrayed. Be it remembered ! we present Jesus as the only Being who can attract the

heart of man from earth to heaven, from self to God ; and many a time is but a poor account, I fear, given of Him in His personal manifestation, His personal excellence, His love to sinners ; because our minds are occupied with ourselves, rather than with the one object.

But,

2. There is another form of the same evil. Is it not possible to preach ourselves, by insisting rather upon our position and office, than upon the object we are called to present ? I speak of this Brethren, as a tendency to which we are liable, and a danger to which we are exposed. Well may any minister of the Gospel call upon his brethren to beware. For what purpose are we, or should we be, selected to fill the office of the ministry ? To preach Christ Jesus the Lord. In *what spirit* should we engage in the work ? As those who realize at every step, that “they have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,”—as those who are followers of Him, who “came not to be ministered unto, but to minister.” It is by personal qualification we are fitted for our work, not by official distinction. I say not this to offend, but to warn, as I believe it to be the tendency, the natural tendency, of our position—and an evil one, to be watchfully guarded against, as the words of St. Paul in the text imply.

II. *We preach Christ Jesus the Lord, as the centre of influence to the world.*

An influence, and a position for its exercise, exclusively *His own*. His own, doubtless, by *eternal right*; but more, by the claims of a meritorious acquisition. He is *appointed* to be “the Head over all things to the Church,”—to be “Heir of all things,”—Every figure employed to describe His relation to His church, insists upon this.

He Himself enlarges upon it in the fifteenth chapter of St. John. “I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me;” and, “Without me ye can do nothing.” “From whom, (that is, Christ,) the Apostle St. Paul writes to the Ephesians, (iv. 16.) “the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Him, therefore, we *so* preach.

Is grace required? Are strength and wisdom? Is power over the sins of the heart? Must the corruption which is in the world through lust be dissipated, and the soul of man be delivered? Are the difficulties of an internal conflict to be subdued? Is the heart of man to become the seat of affections purified by the love of God? Are these results to be matter of real and conscious experience, and the effect of our ministrations? May we look for such results in thankful anticipation, as the

fruit of our labours ? What are we to present, as the centre whence the influence shall radiate, to produce such marvellous change ? On what shall the heart of an anxious, earnest, convicted sinner fix its grasp—a poor, helpless sinner, struggling with the fears of a convicted conscience, and the corruption of a wicked heart ? Brethren, have we gone through the ordeal ourselves ? Experience is here the only expositor of truth. Are we conscious of almost wearied energies in conflict with worldly lust, worldly ambition, worldly associations, worldly influence ? If these are subdued, if they are under our feet, whence has our strength been derived ? Whence the influence which has wrought such organic change, and given vital energy to the soul to fight its way through everything which opposes ; and find its rest, and peace, and security, in the love of God ? Christ is the centre of that influence. The more we have known, or do know, of Himself, “the power of His resurrection, and the fellowship of His sufferings,” have we found and felt all the needful energy of His grace :—we can then say, “I can do all things, through Christ which strengtheneth me.” And it is thus we are commissioned to preach Christ Jesus the Lord, as the centre of saving influence to the world around us.

As to this department, then, of our subject ; are we never tempted to preach ourselves ? Are we never disposed to present other sources of influence ? It may be, we call them *channels* of that influence ; but do we

really mean channels ? Nothing more than the mere pipe through which the water of life finds its way ? Is no confidence assumed in our own powers ? Is there no latent tendency to this, waiting only the occasion for its developement ? And has power never been assumed by man to himself, under the guise of the ministry, which belongs in itself and its exercise alone to Christ ? Have the office and functions of the Christian ministry never been confounded with the power of an atoning priest ? And has the heart of man so changed its character, and its natural course, that the danger of such unscriptural assumption should have altogether passed away ?

But, Brethren, is there no position in which this matter may be fairly tried ; and (if we love the souls to whom we are sent,) tried to our personal conviction ?

What avails that we speak of any such power, or of anything but the personal influence of the Lord Jesus, by His love, by His word, by His Spirit, to a sinner weighed down and heart-broken for sin, and soon, perhaps, anticipating his departure into the eternal world. Tell him, Christ is “able to save to the uttermost all that come to God through Him, seeing He ever liveth to make intercession.” Assure him, from His own word, that He has promised to give the Holy Spirit to them that ask Him. Bid him remember, that Jesus is raised from death, and ascended into His glory ; and you preach an object which can rivet his soul, and fix its confidence as upon the Source of all power and grace ;

power, His own, yet delegated for the purpose, that it be employed on behalf of all who believe on Him.

III. *“We preach Christ Jesus the Lord,” as the only medium of communication between God and men.*

“There is one God, and one Mediator between God and men, the man Christ Jesus.” We require some established medium of communication, open, free, and of which no doubt can rest upon the mind, that “we have access with confidence,” even into the presence of God. By virtue of which we, as Christ’s ministers, may exhort, and entreat, in the terms used by St. Paul, “Let us come boldly to the throne of grace.”

Regarding this as a real and essential action of the soul, (it is involved in the act of praying,) as real as entering into the presence of the Sovereign ; if we are to conceive of the consciousness in any degree realized, of being in the presence of God ; what are we to preach as securing an open way, and acceptance when we enter by means of it ?

There is no obscurity on this point in the word of God—no confusion—nothing is indefinite. “Having (St. Paul enjoins,) an High Priest over the house of God ; let us draw near with a true heart, in full assurance of faith.” The Lord Jesus, in His office, is presented as the medium we need. “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.” By Him we

may draw near, with the confession of our guilt. "Whatsoever ye shall ask the Father *in my name*, He will give it you," (John xvi. 23.) is His own assurance. That there is no other medium, and that there is no conjoint mediation, is evident, if we believe the testimony of God ; for "there is *one* Mediator." That it is effectual, is equally evident ; for "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Of nothing do we need more constantly, simply, and faithfully to assure the hearts of sinners. This is their first step ; and it is a great step ; which, when it is really taken, no small violence is done to the pride, prejudice, fears, natural feelings and antipathies of the human heart. Many a soul stands shivering in alarm and doubt, and dares not to take this step—it must be assured. And if our teaching on this point is defective, we teach in vain.

And is there no tendency to fail in this, and to preach ourselves ? Surely we cannot be ignorant of, or insensible to, the fact, that Christ, as the one and only medium, is often supplanted, or His position jointly occupied with others. We who have entered our protest against her dogmas, in the Thirty-first Article of the Church of England, as "blasphemous fables and dangerous deceits," cannot but be aware of the many mediators adopted by the Romish system. Nor may we venture to lose sight of the warning ; to deprecate in ourselves any tendency

to share such office with the One and only Mediator. What are we? What were Paul and Apollos, but *ministers* by whom Christians of that day believed; “even as the Lord gave to every man.” (1 Cor. iii. 5.) They were not intercessors in the sense of mediators. If St. Paul himself declared it to be the habit into which he was wont to throw his whole soul, to pray for those whose salvation he longed to promote, we find him as often desiring *their* prayers on his own behalf.

May I venture to urge this point, and to add ;—Let Christ, in His offices, be the only medium of communication with God for a sinner’s soul. *Christ* especially, as the Great High Priest, having made one offering for sin, by which He hath “perfected for ever them that are sanctified.” *Christ*, who hath entered into the Holy place, having obtained eternal redemption for us. *Christ*, who hath affirmed, “No man cometh unto the Father but by me ;” but in whose name we are invited to “come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” *Christ*, who can be touched with the feeling of our infirmities ; who knows all that is passing in the heart ; can touch its most secret springs ; who “will never break the bruised reed, or quench the smoking flax ;” from whom no contrite sinner need ever fear the harshness of spiritual dogmatism, or the coldness of unsympathising indifference. To Him let us ever direct the consciences and hearts of our people, as opening up a



certain and accredited communication with the throne of grace. Let us preach Him in simplicity, whose advocacy can alone prevail in heaven. A few strokes from the hand of one, wont to bring all his wants and cares, his personal and ministerial burdens, to this merciful and faithful High Priest, will do more than all laboured statements. Keep self—keep ministers—keep offices of men—keep all and everything out of sight, when presenting this One Mediator. None so ignorant, but they can understand this, when plainly and simply presented, if only the Spirit of Christ confirm the word. No heart so burthened, but here it will discern a vent for its desires, a rest from its cares. Here is an object which has in itself a *divine* as well as *human* relation—the one acknowledged as the other—the one perfect as the other—the one effective as the other—combining in one Person, “who knew no sin,” all the *imputed* guilt, and shame, and ignominy, of the convicted sinner ; with all the divine perfection, rights, claims, and meritorious sufferings of One now at the right hand of God exalted.

IV. “*We preach Christ Jesus the Lord, and not ourselves*”—*as the Being for whom, and for whose glory, the entire purposes of God are designed, and are to be accomplished in the world.*

God will have it so,—“All men shall honour the Son even as they honour the Father : he that honoureth not the Son honoureth not the Father which hath sent Him.”

If our appeal (as to God's purposes) is, throughout, "to the Law and to the testimony," to what is the entire Scripture devoted?—to the revelation of Jesus Christ. The first intimation given to a lost world of the purposes of God for its restoration, is a prophetic testimony to the place which Jesus occupies, and the work which Jesus accomplishes. And whatever its variety, or the fund of varied truth, the whole is a mass of dead and unmeaning statutes, if Christ's name be not attached to every part.

Why, if the Spirit of truth is promised; if in the original document made over to Abraham, signed and sealed in heaven, the promise of the Spirit is the promise of the Father;—if His presence and power are as needful, as they are certain in the Church; to what end is He given? Let the Lord Himself declare; "He shall *glorify me*; for He shall receive of mine, and shall shew it unto you." (John xvi. 14.)

If heaven and earth are the Lord's and all things therein,—if, in the events which have befallen, or shall befall, the world, His name is to be honoured, as possessed of universal dominion; into whose charge are all given?—To whom is their government committed? To Him whom He hath raised, and set Him "at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. i. 20—22.)

And if, in the dispensation of the fulness of times, this world, already the theatre of such merciful and glorious manifestations of Himself, is to be renewed, and a new heavens and new earth spring forth from the ruin of its elements : if this vile body we wear is to be changed, and our spirits are to be reunited to that body, *then* glorious as the body of Christ, to whom is all this ascribed ? For what (as the great event ushering in and consummating all) are we taught to look ? For the “glorious appearing of the great God our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity ; and purify unto Himself a peculiar people, zealous of good works.”

But is there no tendency to obscure this personal dignity of the Lord Jesus, by investing others (say ourselves) with some portion of it ? When as ministers of God’s word, we forget the injunction of St. Peter, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;—*neither as being lords over God’s heritage*, but being ensamples to the flock.” Is this last more common, in the professing Church ?—a bright example “in word, conversation, charity, spirit, faith and purity ?” Have we no cause for shame and humiliation of heart, and confession of sinful pride before God ? Are we so intent, that our whole spirit, conduct, and conversation, should so exhibit the lineaments of Christ, and traces of His life and ministrations, that the flock

should be stimulated and encouraged to follow us, as we follow Christ? I am not insensible to the fact, that there are tendencies of an opposite character; but, it is surely the part of wisdom to look at those which most affect ourselves, and over which, as existing evils, we are called to mourn.

And whenever there is the personal assumption of dignity derived from office; as if the authority we exercise were any other than the authority of *the truth*,—the truth of which we can affirm, we have the sanction of the Lord Jesus for it by appeal to His own word; then are we falling into the tendency of which we speak, and against which St. Paul, (in the passage before us,) would undoubtedly take exception.

V. *We preach "Christ Jesus the Lord, and not ourselves;" as He is the only pattern of holiness to man, to which all who believe in Him, are "predestinated to be conformed."*

There is something animating to the mind of one really desiring holiness; desiring separation from sin,—sin in every form,—sin wherever its essence can be discerned; of one who really desires holiness or separation to God, whom His mercy has taught to love; to a Saviour whom His personal devotion to ourselves has taught to honour and adore; it is, I say, animating to be assured, that with hearts frail, sinful, "deceitful above all things and desperately wicked," this should be possible, because it is written in the decrees of God. To

know this, and be persuaded of it, is just what the certainty of success would be to an advancing army. Nothing could arrest the fury of its onset. Such to our hearts is that gracious decree, that they which believe in Jesus, are predestinated to be conformed to His image.

Such, too, the influence of the vigorous testimony of St. Paul, as to the matter of experience, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." This were enough to inspire hope, and sustain effort. Every trait in His character may be studied ; every purpose of His mind ; every action in the principles which it involves ; as the pattern at which we aim.

And with this object before us, it may be our blessedness to expect the enjoyment of eternal association with Himself,—for though "We know not yet what we shall be, we know that when He shall appear we shall be like Him, for we shall see Him as He is." It is for us so to preach Christ, as that the possibility of this may be evident, and the hope of it stimulated and sustained : that in this hope, every sinful propensity, every human infirmity, every opposing difficulty may be met ; for we have Christ before us, not as a pattern of what we *should be*, but a sample of what we *shall be*. This is the language of *faith*. This is the active purpose of *faith*. This is the decision at which faith may at this, or any moment arrive. For confidence springs not from our

enterprise, but from Christ's finished work. The power which wrought in Him to raise Him from the dead, can work, and shall work, in those who believe, to raise them from the death of sin, to the life of righteousness. The mind which is in Christ Jesus, is not only the perfect pattern of the human mind under an uninterrupted divine influence ; but, as St. Paul testifies, is struck off by divine grace upon those "who have the mind of Christ." This is the object held out to the ambition of all who love the Lord Jesus Christ in sincerity ; to be *with* Him, and to be *like* Him.

And is this object never obscured by preaching ourselves ? Directly, I do not for a moment suppose it to be :—but is not the very term holiness, and the scriptural ideas which it is intended to convey, often disconnected from Christ as the pattern of holiness, and attached to other persons and things ? As the great pattern, Christ should be present to the mind as the object of its constant admiration : but is not this object sometimes veiled by others, and practices are admired, and habits are acquired *as holy*, for which no sanction could be found in the example of Christ ? I fear this is no uncommon tendency with us.

And as to being with Christ for ever—our minds in perfect unison—our joys the same—our communion in love uninterrupted ; is this, with all our sinful fears and infirmities, the object ever pressed upon the attention and affections of our flock ? Is it in this bright prospect we

would have our own hearts and theirs rejoice, as we look forth upon it with a far-seeing faith? Of this, I am quite persuaded that we have all much to learn. We have much (*ourselves*, who preach the Gospel,) to gather in the school of experience. We have, I doubt not, much to throw off, oppressive to the Spirit; much of which to assure our hearts before God, as to the loving-kindness and long-suffering with which (seeing as He does our manifold sins,) He yet regards us;—much yet to collect of the Holy Spirit's witness to the formation of the character of Christ in us, and of the joy with which a meeting with Him will be welcomed. And as we thus learn, we shall be occupying an advanced position for teaching our people, what the Lord is teaching us.

I will now conclude with some remarks in further application of the subject.

1. I remark, to set forth Jesus Christ is the object of the Gospel, as preached by us. We admit in this theme there is room for vast expansion, for skilful adaptation, for careful combination. We demand for it all the powers of the human mind, though, in its prosecution, all without the Spirit of Christ, will fail. We avow, that the rarest qualities with which man is gifted, may be most profitably and honourably used in presenting, illustrating, expounding and enforcing this one theme—although with the greatest watchfulness and most earnest prayer, that through pride and infirmity they may not be suffered to encumber, that which they are employed to advance.

But we affirm, in harmony with the text, on nothing shall dependence be placed for the results which are purposed ; to nothing shall prominence be given ; for nothing shall distinction be demanded ; but for the theme itself, the *Person* whom we preach, the one cause, Author, centre and source of all the light, wisdom and love, which are discovered in a faithfully preached Gospel. The sun may and does radiate its light to touch the remotest corners of the earth ; but in every quarter it is the light of the sun ; its appointed place is in the heavens to give light to all the earth. So with the sun of righteousness. The personal position and qualities, the inherent and deputed powers, the definite purposes of the Lord Jesus disclosed by Himself and those inspired by Him, these are our theme,—“For He is made of God unto us, wisdom and righteousness, and sanctification and redemption.” These must be *our study*. When at our Bible, we *study Christ*, for our own souls, and for the souls of our people.

When calculating our resources and disposing our labours, the same spirit must pervade our minds, as that manifested by St. Paul, “I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. *For* I determined not to know anything among you, save Jesus Christ and Him crucified.”

When engaged in the active work of the ministry, teaching the individual mind, and urging the truth upon the individual conscience, we still preach Jesus Christ ;



“Warning *every* man and teaching *every* man in all wisdom, that we may present every man perfect in Christ Jesus.”

2. I would remark, our object is *not to make Christ attractive*, but to preach His attractions. This is not a distinction without a difference. The Man Christ Jesus, assailed by Pharisaic pride, superstition, and aversion ; submitting to all the rigorous and humiliating demands of a law violated by those whom He came to save ; enduring the shameful, agonising, and accursed cross ; is the object of a sinner’s adoring love and praise. His rights are not established in the midst of pompous ceremonial—His claims on our confidence and love are not enforced through any medium attractive to the senses ;—“I, if I be lifted up (upon the cross), will draw all men unto me.” Thence the force of attraction. Jesus, a suffering Saviour ; Jesus, outlawed by the world ; Jesus, enduring the contradiction of sinners against Himself ; Jesus, deserted by all and accounted the very scorn of men and outcast of the people ; Jesus, nailed to the accursed tree ;—these are the elements of His state which make Him dear to the heart—nothing else can. Proportion and suitableness are most important elements of excellency and beauty ; and, because a *suffering* Saviour is alone suited to a sinner’s necessities, has Jesus charms which none other can have.

3. One more observation remains ; that if we be called thus to preach Christ Jesus the Lord ; from what

has been already advanced, I infer, that no man can really do this, who is not himself conscious, personally conscious, conscious by the teaching of the Holy Ghost and by experience, of the worth, the exceeding preciousness of the truth which he is bound to set forth. I conceive it to be a moral impossibility. And that it will be in proportion to the estimate formed and *maintained*, and the feeling cherished of its worth, that the ministry of the Gospel will be *real*, truthful, and effective. This principle must pervade and give effect to our ministry ; “ We believe, and therefore speak ; ” “ We speak that we do know, and testify that we have seen.” There will be no “ demonstration of the Spirit,” no faithful and bright portraiture of Christ in His excellency, if we are not alive to our own personal participation of and communion with Him ; it will come cold from the lips, and never reach the heart.

And may I venture to remind my brethren in the ministry, and remind myself too, of the real and fundamental characteristics of our own state. What is the most eminent prelate, or most distinguished scholar, (if *really* a believer with the heart in Christ for righteousness,) but a sinner saved by the grace of God—a brand plucked from the burning of hell, the universal desert of us all ? Would that this were more habitually upon our hearts—that “ one thing,” then and ever felt to be needful for ourselves, would come forth with prominence in all our teaching. Not only would it occupy

the fore-ground, but every object would be determined as to its position and its excellence by *this one*.

And I would further remark, that this subject, from its very nature, cannot be regarded or treated *collectively*. Each man has his own place, his own designation, his own dispensation. Can it be affirmed of any, that the Lord Jesus Christ is seldom personally commended, seldom personally named? Let us weigh this, brethren. Of this ministry, we must give account—woe to us if we preach not the Gospel; and if the blood of souls be required at the hands of an unenlightened, self-pleasing, worldly, official of the professing Church of Christ. If we are really called and anointed by the Holy Ghost to our work, this must be apparent. If it be expected of our people, “that, as the epistles of Christ, they should be known and read of all men;” much more of ourselves. Let not one of us be content to pass in the crowd; to establish ourselves on our position in the visible Church. May we be disposed to take in good part the word of exhortation: and should any one of us be conscious that our work in the ministry has not been habitually sanctified, nor our hearts habitually separated to it by earnest prayer for the Holy Ghost, let us meet the shame and repugnance of our own hearts, and recommence confidently and thankfully our work in another mind.

There are, also, who perhaps, keep this object too much in the back ground. Is it because the Bible is

not sufficiently studied? Is it because heart is not sufficiently thrown into our studies? Is it because, whilst seeking light to direct the minds of others, we are not gathering *warmth* to our own souls? Is it because we are intent on many things in our ministry, and forget sometimes that we are as men waiting and watching for the coming of their Lord? And whilst perhaps, to our shame, and I would hope to our sorrow, we are considerate of the attention which our ministry claims, and the approval it receives from our flocks and friends; we sometimes lose sight of the attention which it claims and the approval it will receive from our Lord at His appearing, for "then shall every man have praise of God."

And are any conscious of much short-coming and failure in this matter? Who that desires to be simple, earnest and faithful in his ministry; who that is really watching for souls, but has often felt and lamented this? Let us live more with Christ, and upon Christ ourselves, and we shall preach Christ more fully. The impress of His mind will be seen; the character of our personal association will be felt; the light within us will be reflected, and cast its concentrate rays upon the hearts of our people; the influence of His love as it constrains us, will be felt by them; we shall not then be ashamed of the Gospel of Christ, of its simplicity, its tenderness, its unity too often stigmatised as its *contraction*; and more of the characteristics of that gracious and infinitely

comprehensive mind whence the Gospel we preach proceeds, will discover themselves in the habits of our own, and the influence which they exercise through us, on the minds of others.

In conclusion, suffer me to address a very few words to the general congregation, upon their obligations in relation to this subject. If the ministry of the Gospel be a service appointed and undertaken on your behalf, it becomes you to see to it, that your souls are prospering by means of it. For this you are each personally responsible. "If, by manifestation of the truth, we are constrained (with St. Paul,) to commend ourselves to every man's conscience in the sight of God," then is it for you to ply diligently your judgment and conscience on that which you hear, to determine its truth, and that it be received by you in power and in the Holy Ghost, and in much assurance." We are not keepers of your consciences, (nor would I for one, for all the wealth or distinction this world could heap upon me, endure for a moment, such unscriptural responsibility,) we are "ministers by whom ye believe, even as *the Lord* gives to every man." Passion and prejudice may in us (for we are men of like passions with you) work to the injury of your soul, if you are not watchful. Let your judgment and conscience be ever exercised in humble and prayerful deference to any scriptural help which may be afforded you, in ready and thankful use of the ministry of the truth ; but let them be exercised with the full conviction

of the vast interests which are at stake, in the truthful apprehension of the Gospel of Christ.

Make all teaching bend to the Word of God, and be determined by it ; and let the one prevailing object with you be, to be assured that you are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

So shall the Gospel, faithfully preached, prove the "power of God unto salvation, to every one of you that believeth;" and whilst man has been throughout humbled and in the back ground, the one great end has been secured, the glory of our Lord Jesus Christ, and the salvation of redeemed souls.



THE  
UNFORGIVING SERVANT,

A SERMON,

PREACHED ON

THE XXII. SUNDAY AFTER TRINITY, 1850.

BY

THE REV. CHARLES MARRIOTT, B.D.,

FELLOW OF ORIEL COLLEGE,

AND VICAR OF S. MARY THE VIRGIN IN OXFORD.



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**LITTLEMORE :**  
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TO THE PARISHIONERS  
OF  
**S. Mary the Virgin, in Orford,**  
THIS SERMON,  
LATELY ADDRESSED TO THEM FROM THE PULPIT,  
IS PRESENTED  
BY THEIR UNWORTHY BUT AFFECTIONATE PASTOR,  
IN THE EARNEST HOPE  
THAT THE GOD OF LOVE AND PEACE  
MAY BLESS HIS ENDEAVOURS  
TOWARD THE MAINTENANCE OF CHRISTIAN FEELING  
AMONG ALL THOSE MEMBERS OF  
**The One Body of Christ**  
WHO ARE COMMITTED TO HIS CHARGE.



## PREFACE.

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IN presenting the following Sermon to his Parishioners, the writer is influenced solely by a desire to follow up any disposition manifested by them to profit by his ministrations. He hopes that the lessons here inculcated may not be more needed by them than by the generality of mankind, and that he may not be understood to reflect upon their character for peacefulness and good neighbourhood. He does not claim for this attempt any merit beyond that which renders Sermons on the same subject usually popular, the earnest treatment of a serious and much felt need. He hopes that those who receive such admonition with interest and pleasure, do so not merely from a notion that their neighbours want it, but from feeling in their own hearts the difficulty of that *perfect* mastery over all malice and ill-feeling which should be the aim of every

Christian man, and from a desire to dwell upon every thought that can help them toward a thoroughly forgiving and Christ-like temper. He could wish, indeed, to contribute something more worthy of the object, but has not thought it right to withhold, when asked of him, the opportunity of perusing with leisure and thought what he lately addressed to them from the pulpit. Any pains it may cost him to bring such thoughts home to the minds and hearts of his flock will be more than repaid if even a few are effectually assisted in that great conflict which we ought all to be carrying on with the powers of evil, and strengthened in their resolutions and efforts toward good. Certain it is that those efforts will be sadly paralysed wherever the spirit of love and peace is wanting.

## A SERMON, &c.

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S. MATT. xviii. 34, 35.

*“ His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”*

**T**HERE are sometimes several reasons why we should do this or that, but one is the right. It may be both our duty and our interest, but we ought to do it because it is our duty. And in general it may be observed that the Gospel is above the Law in this, that it gives the higher and better motive for doing the same thing. It teaches us to act from love and gratitude, where the Law might only give us interest and terror to drive us to our duty. Some have, therefore, been surprised to find even our Blessed Lord using not only promises, but threats, *in order to persuade His Disciples to fulfil*

**His commandments of love.** They say, why does He not move them only by the law of love? Surely He must have been speaking to mere Jews, and have referred only to men in the Jewish state, and His teaching must be part of the Law.

But this is not a full account of the matter, for our Lord makes no exception, and says I say unto *you*, and says what He will do, and how He will judge at the Last Day; and S. Paul speaks of judgment according to the things done in the body as a doctrine of the "Gospel" that he had preached. There must be something, then, in this teaching beyond the range of the old Law, as it stood by itself, and it must have its place in the new Covenant. We must listen heedfully to our Blessed Lord when He threatens, lest perchance He should threaten us and we should neglect His warning.

The truth is that He teaches men according to the condition in which they are. We cannot exactly say why it is so, but it is sometimes a part of the just punishment of sin, that a man becomes unable to take in the higher motives of action, and cannot be brought to listen to anything but what *alarms his fears* or awakes his hopes. His *affections* get so misplaced, or so deadened,

that they will not for the time move toward what is good, and the natural way to reach him and to begin his amendment, is by affrighting him, or alluring him by hope, to some better actions. Now I do not say that it is impossible that another course should succeed, for if God so wills it may, and by His grace it often does. But still God condescends to speak to us according to our state, and by so doing reminds us that we are in that state. If you wish never to hear Him speak to you in threatening language, the way to avoid it is open to you: keep from the things which He threatens with punishment. Or, if you wish a more excellent way, live the life of faith and love, and then you will keep from them. Keep from them because He hates them, and then you need not think about His punishing them.

But here He certainly does threaten punishment to the unforgiving. He threatens that He will, even after the full remission of Holy Baptism, take strict account of the sins of every one who does not forgive those who trespass against him. This is a thing to make us afraid for many when we think of the Day of Judgment. What will they do for their own sins who have borne *malice and hatred against their brethren for*



offences against themselves? What will they do who have done as many do, who will tell you they bear no malice; have gone on keeping on bad terms with others, and taking opportunities to speak evil of them, year after year? What will they do who have allowed such feelings to abide in their hearts as keep them habitually away from the Holy Communion? We cannot but be afraid for our people sometimes, and try to warn them and make them acquainted with their danger, in the hope that they may take warning, and escape from it. And in so doing, perhaps we may be enabled to say a word that may be helpful to some that are not in so bad a state, some that do not consent to their own evil tempers, but need to be encouraged in the battle against them.

For I take for granted that the fact is that very many Christians do not bear themselves in this matter so as to be free from great fault and danger. It certainly is common to bear more or less of a grudge, to be on bad terms with others, to be unable to speak peaceably with them, or unwilling to speak to them at all, on account of some offence given on their part. And if we were to take *all the excuses* that men make for this, we *should have to allow them to grant no for-*

givenness till there was nothing at all left to be forgiven.

Now I doubt not this is partly the fault of those who *give* the offence, and yet, if you were to question them about it, and were even able to go home to their consciences, and see their thoughts, you would generally find that they were hindered from making amends by the ill temper of the other party, or at least thought so, if they were not even convinced that they were wholly in the right, and the offended party in the wrong. Such is human nature ; it only sees half a case, and generally the half most favourable to itself. When this happens between you and another, do not think he is blinder than the rest of mankind, or more selfish than any one else you ever heard of. It is only the common thing that takes place every day, and if you are to do the part but of a tolerably good Christian, you ought to see your way through it. Only a saint, perhaps, or a man of great natural calmness of temper, could go through the matter without feeling irritated and disturbed, but that is not the question. You have to think how you make up your mind to act, how you really endeavour to act toward your neighbour, and if *you are to do the part of a Christian man,*

it must be in a forgiving spirit, and that not only in shew, or in some few particulars, but wholly, unreservedly, "from the heart."

Our Blessed Lord has done a very great thing toward putting us in the way of this Christian duty of love, by putting those words into our prayer—"Forgive us our trespasses, as we forgive them that trespass against us." If we say this heartily two or three times every day, it is, of course, a very great safeguard to us. And if we try to do our best, we really may say it without misgiving. For it is not, as I have heard some expound it, "with what measure we mete, mete Thou to us again," "*as we forgive, so forgive Thou, and no more.*" We never mean to ask God thus to limit His blessings to our poor measure. We know that He is Infinite, and what we ask of Him is always to be measured on His scale. So what we say is rather this—"as we, out of our poor measure of power and will, put forth all we can in forgiveness, and withhold nothing, so do Thou, according to Thine Infinite Greatness and Infinite Mercy, grant us Thy forgiveness, in Thine own measure, yea, without measure, since we know not how to *measure our sins*; and leave nothing *unforgiven!*" Such, rather, is our meaning when

we address this prayer to our Heavenly Father. And it is our own fault if we cannot use it in this sense from our inmost heart, if we have any reasonable shrinking or hesitation about it. We must bring our minds to the act of forgiveness at the time, if we have not done it before ; so that we may say—" as we *now* forgive," if we cannot say—" as we habitually forgive."

We cannot read the parable in this day's Gospel without seeing a reason why we should be forgiving towards others besides the reason of fear for ourselves, and a much higher and better reason, more akin to the spirit of the Gospel. This reason is first put before us that we may need no threatening. We are reminded that we are ourselves sinners, living under a dispensation of forgiveness, and that it is quite out of reason and out of character, yea, an insult to our merciful and forgiving Lord, to be spiteful and unfor- giving in His kingdom of grace. We see the wickedness of the thing, and so heartily condemn it in the unthankful servant that our spirit judges him with the Judge, and condemns him. We cannot suppose him to go unpunished for such abuse of mercy, we cannot imagine that anything would soften *his heart, if he did not grow kind and gentle*

even for an hour at the remission of his hopeless debt, if he could not rejoice to imitate his Lord, and to share the pleasure of His act of mercy, and in a small degree to requite Him good for good.

Yet, when we come to life and practice, there are apt to be exceptions raised. "Such an one is so unreasonable, he will not see how far he has been in fault, he has so much bad feeling toward me, he will go and do this and that, we shall never really be on good terms." The fact is that in almost every quarrel there is much that must be forgotten on both sides if there is to be hearty forgiveness. I do not mean that people may not be good friends again if they happen to have strong memories, and recollect circumstances. But there are a thousand things in a quarrel which we must make up our minds not to think much about, not to take into account, not to consider them as having taken place, and standing between us and peace, if we are really to have peace.

Now when we are in an unreasonable temper, and will not make allowance for human nature, and will not grant anything *freely in the way of forgiveness*, it is not that *God has been wanting in pleading with us.*

Our Christian instruction is full of lessons of forgiveness, and those founded on the very highest principles of Christian love. Our Lord has bid us forgive, "that we may be the children of our Father Which is in Heaven;" we are taught to forgive, because we have been forgiven, and because our forgiveness is for Christ's sake. But it is well that we are also taught that there is punishment for the unforgiving, since after all those other merciful lessons there are many who are unforgiving. It gives them one more opportunity. It puts that before them which may yet drive them out of their obstinate hardness, and make them begin what they would not otherwise attempt. It may be the means of bringing them to strive to forgive, in order that they may themselves be forgiven, themselves be saved.

But some one may say, threats will never produce forgiveness, a man will never really forgive another if it is only because he will be punished if he does not. Our feelings will not obey dictation, will not be ruled by a high hand, will not move by command, though it be the command of God. And this is true, as far as it extends, but a little thought will shew you that it does not *cover the whole question.* For forgiveness

is not wholly a matter of *feeling*; there is a great deal in it that belongs to our *will*. And this is what those should especially attend to who are discouraged because they cannot find it in their hearts to forgive so completely as they wish. Far better is it to be one of them, than to be one of those who stoutly justify themselves in making exceptions, and keep enmities while they think themselves wholly in the right.

Our angry feelings are partly indeed selfish, but in part they come of the love of right and justice. We are angry against wrong not only because it is against us, but because it is wrong, and we cannot but be angry. Indeed these feelings are so very hard to shake off, that we may often be quite unable to get rid of them entirely. We may beat them down, and they will rise again, we may try to go to sleep and leave them, but they will keep us awake, we may try to shun them in business, but they will follow us through the world. We may try to subdue them by prayer, and they will scarce be quiet before the throne of God, and will stir again the moment we turn from the very act of worship. And *all this* may come to us while we have the *very heartiest* desire to forgive and forget.

This is a sore trial, and, for the time, a great misery to some who are really servants of God. But if they are so, they fight all through it, they refuse their consent to the motions of anger, be they never so importunate. They strive and pray, and do all forgivingly, whatever may be their difficulties of feeling. This is only what I have often said with respect to thoughts and feelings in general. That we cannot keep the beginnings of bad thought and feeling out of our minds, but that we can keep them from becoming our own by consent. We can determine never to agree to them, never to take up with them and seek pleasure in them, never willingly to dwell upon them. This is really in our power, and is what we are bound to do, however difficult we may find it. And in fact it is very difficult to keep the mind quiet under a sense of wrong. Many of us find it very hard even to keep the tongue quiet, and to restrain it from speaking harshly to those who do us wrong, or speaking unkindly to others about them. And so do they find it hard to keep their thoughts from dwelling upon the matter, and making out all the aggravations of it, and planning some sort of *revenge*.



But this is what we must strive against, if we would forgive according to the spirit of the Gospel. We must refuse to give our minds to these thoughts, however they may trouble us. We must cling to peace, pray for peace, strive for peace. We must make up our minds that if there should be ever any quarrel, it shall not be of us, or of our wilful permitting, and really leave no stone unturned to prevent it. Even after this we may find discontented and angry thoughts trouble us much, but we have then a great means of quieting them in saying to ourselves—"well, I have done my part, and yet cannot obtain peace. Why should I fret and chafe about it? There is no good to be done by thinking of it. I have only to be patient and ready to forgive. A sinner like myself is the instrument, but the trial is from God. Let me submit to Him and be still."

By some such way of reasoning with ourselves we may draw off our attention from the wrong that is done us, and get our minds free for other and better thoughts. And if the tumult of our spirit is but a little calmed, we may be able to take the *whole matter*, as it were, into the presence of God, and view it *there*. And this we

may try to do, not in the same state as the unthankful servant was brought before his Lord, but as those who have already made up our minds that we will try to forgive. We are Christians, and we know that if we go before Him in any other spirit, we forfeit our right as such. This point, therefore, is settled, and we are left free to examine the whole matter calmly and dispassionately, or at least to look with some degree of impartiality into the reasons of our passion, if it stays by us whether we will or no. And I think that very nearly all the quarrels between man and man, fairly brought into the presence of God, will be found to look so extremely little and contemptible, that we shall see more clearly by every case why our Blessed Lord spoke of ten thousand talents and a hundred pence—sums out of all proportion to each other. We shall see that in our offences against God there is real weight, and so much, that though they can do no harm to Him, yet the more we examine them the more grave do they appear. If little in themselves, they are yet against a great duty, against One to Whom we owe our being and our all, and Who is Himself our *best portion* for eternity. We shall see at

the same time that the offences of others, so far as they are against ourselves, have their effect but for a short time, that they are committed, perhaps, in ignorance, and that the things they concern are such that we cannot make much ado about them before God. Such a view will make us ashamed of no small part of the quarrels into which we fall.

But suppose that, even viewed as in the sight of God, our adversary appears to be so deeply to blame that we are tempted not to forgive; we are further taught that "Vengeance belongeth to Him, and He will repay," which takes out of our hands any case of real and wilful guilt. Looking at such a case with a Christian mind, we should most certainly pray for our enemies. The thought of what touched ourselves would be swallowed up in that of the offence against God, and we should, as Christians, earnestly desire that that offence might be repented of and forgiven.

One point may yet be urged, perhaps, against the application of the parable to cases common amongst us. It does not very often happen that our "fellow-servants" fall down and beseech us to spare *them*. In this land of liberty we are so

protected from one another, that it is not easy for us to take the law into our own hands, and to "seize a man by the throat," and say, "pay me that thou owest." And much less in the case of those slight or indefinite injuries, which are the causes of most quarrels, is it in our power to fix upon an adversary in such a way as to bring him down on his knees before us to beg for pardon.

Now of course the obligation to forgive is most clear when the request is actually made, and made with humble submission, and we may hope that most Christian men would then not refuse it. But bearing in mind the way in which our Lord interpreted the Law of Moses, we shall see that His own Law also extends to a great many cases besides this, according to the measure of each case, and in fact to every case of injury done to us, as far as the case allows. If at any time we are obliged to insist on our rights, it must be in a spirit of tenderness and forgiveness, not like him who "caught his fellow by the throat." In our days, a very much less degree of violence shews the very same character. A rough way of dealing, even in word, or in *manner*, when we might use a gentle one.

is a fault in this kind. It is not according to the great gentleness and forbearance of God toward us, and it may provoke Him to cut short that forbearance. If it is our infirmity,—if it is not wilful in us,—at least let us not stand up for it, but rather in every case draw back from it as soon as possible, and soften and correct it as soon as we can, that our adversary may know at least that we desire peace, and that we do not bear malice even for wilful wrong. If at any time we are compelled to punish, by office or otherwise, for the sake of justice, we have still to take care that pride and anger be kept far from us, and that if we cannot but feel anger, our will may not be under the dominion of it. If we are compelled to exact our rights to the distress of another, we have still to take care that nothing be done in a spirit of selfishness, and to be always more ready to suffer some loss than to drive our brother to extremity.

And in those cases for which especially our Lord seems to have spoken, those in which we are apt to be wearied out by the repeated faults of others, the same negligence, the same ill temper, the same slighting of ourselves, coming over and over again, let us not forget that the very same

is in general our own case toward God. If we may hope that many are free from the recurrence at least of wilful sins, yet we cannot suppose that many are free from repeated falls into sins of infirmity which are real sins, real sins of the will in *not* acting duly for God, though it may be so watchful as to avoid doing any act against Him. Measure these by the right that God has to all we are, and all we can do, and by the blessing of serving Him with the whole heart in each and every duty, and you will see that there is sin enough in them to make you very careful how you judge a brother, sin enough to make you fearful and thankful for yourselves. But if you will truly walk by the law of love, you have no need to take our Lord's threatening to you. It is meant for such as hesitate to take that rule. Let all the acts of your will be guided by a spirit of love and meekness, and His dealing toward you will be loving and gentle throughout as in its beginning. He has but named the other case that His rich mercy may be provided against it. These are times when men need such admonitions, and then it is mercy to give them, yet it is far better if they will endeavour *not* to need them. S. Peter had at-

tained something when he proposed to pardon seven times, but our Lord enlarged upon his good thought, and bade him go on to seventy times seven. And perhaps afterwards, when he was strengthened by the Holy Spirit, he was sometimes mindful of his own fall, as well as of our Blessed Lord's admonition, and could still say to himself, "restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Brethren, this is an old commandment : I can say nothing of it but what you know. Only, since you know these things, strive to bear them in mind in the hour of trial, and to act upon them, lest the thought of them rise up against you in the hour of death or in the Day of Judgment.

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PRINTED BY ALEXANDER AMBROSE MASSON.

A  
SERMON  
TO  
YOUNG PERSONS,

PREACHED ON

EASTER TUESDAY, APRIL 2, 1850,

AT

ST. JOHN'S CHAPEL, BEDFORD ROW.

BY

THE REV. THOMAS NOLAN, M.A.,

MINISTER OF THE CHAPEL.



LONDON :

SAMPSON LOW, 169, FLEET STREET.

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## SERMON.

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I CHRONICLES XXVIII, 9.

*“And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.”*

THERE is something very solemn in the simple utterance of these touching words. The solemnity of them commends itself, I am sure, to the perception of almost the youngest amongst us. They are the words of an anxious father, commending his future course to a beloved son. But further, the attendant circumstances connected with the occasion upon which these words were delivered, enhance the solemnity that belongs to them. The aged king of Israel had “assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands and captains over the hundreds, and the stewards over all the substance and possession of the king and of his sons, with the officers, and with the mighty men, and

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with all the valiant men, unto Jerusalem"; and "then David the king stood up upon his feet, and said, Hear me, my brethren, and my people"; and at the conclusion of this address to his assembled leaders, and elders, and councillors, and people, he turns to his son and successor Solomon, and, in the words which you have heard, lays before him a rule for his future guidance, bequeathing to him the government of the most wondrous, if not the mightiest, empire that has ever subsisted upon the face of this earth.

My brethren, "the word of the Lord endureth for ever". Other matters may change, and do change; but one jot or one tittle of this word cannot pass away until all be fulfilled. We perceive civilization advancing—literature, refinement, art, science; and we perceive a corresponding change in the external aspect of the world, from the advance of these things. But the elements of man's nature, with which these have to do, are merely superficial. God's Word alone "searcheth and penetrateth the depths of the heart"; and the heart of man now is the same that it was the moment that man fell—"enmity against God". Civilization—improvement—whatever influence it exerts in other matters, leaves man's position with God untouched; it is unable to reach or to reform the heart. It is to God's Word alone, accompanied by the power of God's Spirit, we must come for this. In this respect, the preacher and the philosopher occupy different ground. The philosopher and his class are together in search of truth; but the preacher, with the

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Bible in his hand, is already possessed of truth. For "Thy Word is Truth". The only truth unmixed with error and imperfection, is that contained in God's Word. Our error, our ignorance, is one great cause of our sin and misery; and so far, truth—truth in its purity and in its power—is the great instrument whereby that error is to be rectified, and that ignorance enlightened. And so we seek to proceed by taking the child at the earliest, and, as soon as the young mind is able to apprehend it, teaching him the knowledge of God. He must "know God" before he can remember God; and he must know Him, and remember Him, and believe in Him, and love Him, before he can be expected to obey Him.

I have selected, then, for our consideration upon this happy morning, my dear young friends, the words of David, the aged king of Israel, to his beloved son Solomon, to whom he was about to commend the work for which he had himself made preparation, but which, in the purpose of God, he was not allowed to accomplish—"Know thou the God of thy father". You perceive the brevity of this advice; and when you reflect upon it, you will perceive how much is contained in it. Instead of entering into detailed plans for the future guidance of Solomon; instead of pointing out exactly the course of policy that he should pursue, he thinks it enough to urge this comprehensive admonition: "Know thou the God of thy father"—recall God's dealings with thy father, how He hath led him, sustained him, delivered him, and brought him to this point—"and serve

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Him with a perfect heart, and with a willing mind". It is the heart's adoration that God seeks. And David tells his son : " For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts"—knows what you are thinking of just now ; not merely what you whisper one to another, but the very thought that you would be ashamed and afraid to confess one to another—God searcheth it all out, even " the imaginations of the thoughts". And he adds : " If thou seek Him, He will be found of thee"; that is our encouragement—seek God, and He will be found of thee. " But if thou forsake Him, He will cast thee off for ever"—that is the solemn warning.

Now, let us consider this a little, under the Divine blessing. And may God's Spirit be with us, opening your young hearts, enabling you to comprehend it, and to retain it, and disposing you to apply it ; and opening my lips, that I may speak the truth in simplicity and in love, and unto edification, through Jesus Christ our Lord.

" History is philosophy, teaching by example"; and sacred history is the highest philosophy, teaching by the holiest example. We have here the example of David instructing his son commended to our study and contemplation.

If you turn to the next chapter, you will find the secret of David's success. David was not content with giving sound instruction to Solomon ; he followed that instruction with his prayers. In the eighteenth verse, you find him praying—" O Lord God of Abraham,

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Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee";—you perceive the constant stress laid upon "the heart"; that is the citadel; wherever the heart is, the whole man is;—"and give unto Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all these things, and to build the palace, for the which I have made provision". This is the true character of parental instruction: good precept, good example, and earnest prayer. It is prayer that cements and consolidates the example and the precept. It brings down the blessing of God, and causes the child to understand, to love, to imitate.

Now let us see the result of this teaching; for, although we are now introduced to nearly the last scene in David's intercourse with Solomon, we may fairly presume that all their preceding intercourse together was cast in the same mould. It was not now for the first time that David taught his son to "know the God of his father"; and it was not now for the first time that David's soul was poured forth in prayer for that beloved child. In the first book of Kings, the third chapter, a scene is introduced from Solomon's own history: "In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee". So God spake in the greatness of His mercy. "And Solomon said, Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteous-

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ness, and in uprightness of heart with Thee ; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, Thou hast made Thy servant king instead of David my father, and I am but a little child ; I know not how to go out or come in". He " knows the God of his father", and by-and-by you will see his desire to " serve Him with a perfect heart, and with a willing mind"; here he confesses his inability. He goes on—" And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad ; for who is able to judge this Thy so great a people ?" " Ask what I shall give thee", said God to Solomon. " Give Thy servant an understanding heart", was the reply of Solomon. " And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment";—because he had not asked those things that young persons, or advanced persons, would be of themselves likely to ask—long life, wealth, prosperity, the things that are so much coveted in the world—but he had asked to be qualified for the discharge of his duty in the condition in which God placed him ;—" Behold, I have done according to thy words ; lo, I have given

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thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour”.

My dear young brethren, the history of Solomon presents to us a dark page, as well as a bright one. Notwithstanding all this, Solomon got into evil company, and evil communications corrupted his good morals, and he fell away grievously into sin. So that, although example and precept and prayer are all indispensable, there must be watchfulness—watchfulness especially “that we enter not into temptation”; because, although the spirit may be willing, the flesh is weak. It is the weak part that draws us down. It is just as in a river that rolls on constantly in one direction; the Christian is like a rower pulling his boat with his oars up against the stream; if he relax his efforts for a moment, the stream is still pressing downwards, and he loses in an instant what he had gained with hours of toil before. But still, a parent’s prayers were not lost; and we have the book of Ecclesiastes, as a monument of Solomon’s restoration before God. “Ecclesiastes, or the Preacher”, or, we might call it, the Churchman; and the name signifies, I take it, Solomon’s restored state—restored to Church privileges, which he had forfeited. And in the twelfth chapter of the book of Ecclesiastes, we find Solomon giving us the benefit of his own experience. He had tried all other things, and found all to be vanity and vexation of spirit; and we find him, the aged Solomon, declaring exactly the same precepts that

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he had himself received from his aged father, and saying to us—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Remember God now, and serve Him; do not pursue the course that many take, giving (as it were) the morning hours to sin, and the world, and the devil, and laying up material of bitter retrospect, of agonizing reflection for their evening of life; but now before the evil days come, and before the years arrive, "when thou shalt say, I have no pleasure in them" give yourself to God at once. Solomon had made trial of all that this world could bestow; everything that it calls indulgence, gratifying ambition, satisfying sense, pleasing the natural man—he had made trial of it all; and when he had come to the end of it, and had exhausted it all, what is the conclusion? "All is vanity and vexation of spirit." And he tells us not to place ourselves in that position—to "remember our Creator *now*"; the very moment that we speak is the starting point, that ought to mark the determination to serve God, and the effort under God to do so.

But Solomon knew well that multitudes of young persons would be, what the Apostle describes, "heady, high-minded", thinking their own guidance sufficient, and following the devices and desires of their own hearts; and at the close of the previous chapter he has spoken to them, and has said: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth." This is said in a sorrowful tone of irony;

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yet not so much of irony as of sorrow, at the course pursued by such a young man as he addresses. It is as though he said, "My advice you will disregard; you think your own guidance sufficient for your purpose, and you are determined to follow it; I grieve that this is so; I cannot help it; but listen to me—hear the result. Take your own pleasure; go on now, and follow the ways of your own heart; 'walk in the ways of thy heart, and in the sight of thine eyes. But know thou, that for all these things God will bring thee into judgment.'" It will not always be as it is now; a day of retribution, a day of reckoning, a day of sorrow is at hand; and what you think fraught with pleasure and with no sting behind—the cup of sweetness that you now commend to your lips, you will find drugged with sorrow to the very dregs." "Know thou, that for all these things God will bring thee into judgment." And after that, he says: "Remember now thy Creator". How much preferable it is, to surrender your young mind to God, praying to God to be delivered from the corruption that is in the world, praying to God for his light and guidance—to "know Him"! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." When you are no longer able to enjoy what you fancied the delights of this world, you can scarcely expect that God will receive you then, when you return to Him of necessity:—though yet God's mercy, God's grace is such, "he waiteth to be gracious", and is willing to receive the extreme of sinners.

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Further, bear in mind the example presented to us here in the history of father and son; and let me support this by a reference to the parallel conduct of eminent saints of God, recorded in ancient Scripture. Abraham was "the friend of God"; and God said of him—"I know him, that he will command his children and his household after him", to obey God, to execute justice and judgment. With Moses God talked, "as a man talketh with his friend", face to face; and what is the command of Moses to the children of Israel? The child was instructed, at the celebration of the Passover, to ask, "What mean ye by this service?"—and an aged Israelite was appointed to recapitulate the wonders that God had done for Israel, "the wonders in the land of Ham"; how, with a mighty hand and an outstretched arm, God brought them forth and delivered them; thus teaching the children "to know the God of their fathers", that they might "serve Him with a perfect heart and a willing mind." We come to David, the "man after God's own heart"; and in Psalm lxxviii, we hear him giving instruction: "The Lord established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children", one after another, so as to maintain by perpetual instruction the knowledge of God. And when Paul is speaking in encouraging terms to Timothy, he reminds him of the hereditary faith that was in him, the faith

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that had come through three generations; "which dwelt first in his grandmother Lois, and his mother Eunice, and in himself also"; "and that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation."

In speaking to you, dear children, we have, of necessity, spoken also of the duty of parents, as involved in your case. I might indeed now say somewhat more especially to parents, but as there are comparatively few parents present, and as I anticipate the opportunity of addressing the parents in greater number, in our local schools, to-morrow evening, I prefer addressing myself rather to teachers and children; bearing in mind that the great object we aim at is to enable you to "know that God of your fathers"—that God that hath wrought such wonders for you from the very earliest, in order that you may "serve Him with a perfect heart and with a willing mind"; and remember that "He searcheth all hearts, and understandeth all the imaginations of the thoughts; that if you seek Him, He will be found of you; but if you forsake Him, He will cast you off for ever."

Yet I cannot pass without a word of encouragement, and instruction it may be also, to the parents that are present. And in a word—but much is contained in it—the instruction of your children begins in your own hearts. You cannot teach your children "to know God" until you have known Him yourselves; you cannot teach your children to "serve Him with a perfect heart" until your own hearts are given to God; and when your hearts are given to God, and your lives are

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in accordance with His word—when the lesson of your lips is confirmed and strengthened by the more palpable lesson of your lives, this is Christian education. This is beginning it in the place where, to be effectual, it must be commenced, in that blessed place called Home, which is the seat and the centre of all that is lovely and of good report. It is there the character of the parent should exhibit itself; it is there the duty of the child should develop itself. God has appointed that spot for it; there is a fragrance spread around it; and as there are susceptibilities manifested there, as there are opportunities afforded there, as there are comforts and sources of joy that speak to the hearts of parents above all others—and though we know there are anxieties as well, those anxieties themselves are sanctified and blessed, and made the means of bringing us nearer to the knowledge of God—so for the cultivation or neglect of these opportunities most assuredly God will “bring us into judgment.”

But I proceed to the case of the teacher—the teacher who undertakes the self-denying task of instructing the children of others. It is truly a charitable work, a work honoured of God, and which will bring down a blessing upon the teacher and the taught. Among those who are bound together in the ties of relationship or of home, it is natural to expect that sympathies should be put forth, and that efforts should be made to instruct the younger sister or the younger brother—that efforts should be made by the parent, educated herself:—for to the mother especially we look, and in her power and in her



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hand under God, is the formation of the character of the son or the daughter that is yet under her roof; it is in the tender years, while a mother's hand can guide, and a mother's smile, a mother's caress, is the sweetest reward, that the foundation is laid, of that which is to expand in after life, and bear final fruit unto glory, in Jesus Christ our Lord. But we take a step in advance, when we go out of the limits of that sacred circle, and when the teacher gathers round him a class of children, whose parents either cannot, or care not thus to instruct their own children. Here is a work of patient self-denial; here is a practical illustration of living love; and let me address a word to these my dear fellow-labourers,—for no minister can carry on his work without the blessed co-operation which Sunday school teachers so eminently afford. The acknowledgment of the gratitude of a pastor to these precious helpers, can be but a small stimulus to such efforts; it is not made to stimulate those efforts, or to offer a compensation for this good service, but to show that he is not insensible to these important labours, whilst, it may be, he encourages to continued perseverance in them.

There are many requisites here. The first and greatest is the heart given to God in Christ; because you cannot teach of God unless you know God, and you cannot know him except in the face of Jesus Christ. You must know, then, your own wretchedness by sin; you must feel the preciousness of your recovery through grace that is in Christ; and you must have the love of Christ constraining you to bring others to the know-

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ledge of that Saviour that hath pardoned, justified, and sanctified you. And then, in carrying out this work, there is a field for the cultivation of many Christian graces. Patience is one of the first graces. Patience is a difficult grace. You find it often urged in Scripture. And your patience is often tried. Next to patience, your temper is often tried. I grant, there are many things to irritate the temper; but that irritation of temper is a proof of the old Adam in ourselves; and instead of venting that temper upon the child and the class, we should subdue it in prayer and in secret struggle in our own breast. The lesson we get in subduing our own spirit is more precious to ourselves than any lesson we can teach the children that are about us; and having learnt thus out of the book of experience, we find it the best commentary upon the book of God which we seek to teach others.

This suppression of one's natural temper, and cultivation of the grace of patience, will not be found without the most salutary effect upon the children. Be persuaded, they observe your tone and manner and gesture; everything connected with the teacher is a matter of importance with them. A hasty manner is taken notice of; and you lose influence. A child, though not so apt to take such notice of a grace as of the deficiency of it, will still take some notice of it—will observe that its waywardness has been met with kindness, and its inability to attend with patience; and sooner or later, this will tell. You remember Æsop's fable of the sun and the wind striving which of them

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could deprive the traveller of his cloak. The wind assailed him with all its fury, and tried to tear his garment from him; but he only wrapped it the more closely around him to resist the assaults so violently made upon him. But after the wind had ceased, the sun shone forth from the clouds, and its warm beams played upon the traveller, and at once he cast away the cloak which he had held to himself with double steadfastness when the wind assailed him, yielding instantly to gentleness what he persisted in denying to force. And have you not often seen the temper of a child, that grew more determined and steadfast as violence and harshness were used to it, give way and open all the avenues to the heart, and surrender at once, when gently played upon by a sun-beam smile of love? God deals with us in love; He lets His love-beam shine upon us, and, as Archbishop Leighton says, our love is the reflection of that love back again to God. Let the Sunday School teacher, then, "not be weary in well-doing"; even though you may "go forth weeping"; the seed is precious, and the promise is "that you shall reap if you faint not"; you shall yet return with joy, bringing with you many sheaves, bound up unto life eternal.

And now, children, let me offer a closing word to you. Do not you feel that you are deeply indebted to your teachers for their kindness—for their sympathy—for their regular attendance? You do not know how they may be occupied through the week; you do not know how many of them sacrifice rest that might be

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necessary for them—sacrifice the companionship of their own families, in order to be with their class punctually at the appointed time, in the Sunday School, for you. This is a matter of great importance—regularity; and if your teachers are regular with you, surely you must be regular with them. You must love them for their work's sake—“esteem them very highly in love for their work's sake”. Be affectionate towards them. Be obedient. Pray for them. Remember them at home. Do nothing to grieve or displease them. You do not know yet the important service they are rendering you; but throughout eternity you shall rejoice for the instruction they have imparted to you here. We may say to you as Jesus Christ your Saviour said to his disciples—in so far he was a Sunday School Teacher, and the Apostles were his class—“What I do thou knowest not now, but thou shalt know hereafter”. He poured out the Holy Ghost upon them, as he promised them; their memories were perfected as to fact, they were preserved from error as to doctrine, and they went forth in their Saviour's name and power, evangelising the world, removing obstacles, putting down opposition, contradicting gainsayers, and speeding onward in the triumphs of the Cross, in which they gloried. And so with you. Remember the truths that you are taught by your teachers. Take them upon their word. Believe them; they know what is good for you. They know better than you; and our Church directs them in the manner in which they are to instruct you, putting the Bible, the word of God,



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into their hands ; and that sound form—the Catechism of our Church, which contains in so small a compass so much of Christian truth—the Christian's covenant, the Christian's faith, the Christian's duty, the Christian's prayer, the Christian's sacraments ; all that you need to believe and to know, for your soul's peace, is either contained in it or legitimately connected with it. Prize it, commit it carefully to memory ; you will find it a valuable help as years advance, in supplying food for meditation, and sweet remembrances of days departed. Above all, prize and study the holy word of God, and value your Prayer Book and your Church as faithful reflectors of the truth and holiness, that are to be derived only from that pure and inspired fountain.

There may be some children that will not attend to this advice, but will be troublesome and inattentive ; you, the other children in their class, may have great effect upon them. If you were orderly and regular and attentive, the one or two that were otherwise would be ashamed of it ; they would find no one to countenance them, and they would become orderly themselves. And so you would be benefiting your classfellows and yourselves, and obliging your teachers too. " Whatsoever a man soweth, that shall he also reap." Your teachers are helping you now ; pray for them, and help them ; and as you advance, you will see the benefit of it.

Thus let each person in his own place—the pastor in his office, the Sunday School teacher in his occupation, the child in his class, the parent in his home—seek to do the work allotted to him of God. This is the picture

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we would see the whole community present. Then would "righteousness exalt the nation", and sin cease to be "a reproach to the people".

And now, in conclusion, I ask each of you to get my text by heart, and repeat it next Sunday to your teachers:—"And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, he will be found of thee; but if thou forsake Him, He will cast thee off for ever." Remember it, I beseech you; and may God the Holy Ghost enable you to apprehend it, and to apply it, that you may have your fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord. Amen.

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ADMISSION INTO A STATE OF SALVATION  
BY HOLY BAPTISM.

A SERMON

PREACHED



IN HOLY TRINITY CHAPEL, BORDESLEY,  
BIRMINGHAM,

ON THE

EVENING OF MIDLENT SUNDAY, 1850,

*AND PUBLISHED BY REQUEST.*

BY THE REV. JOSEPH OLDKNOW, M.A.

PERPETUAL CURATE OF HOLY TRINITY CHAPEL.

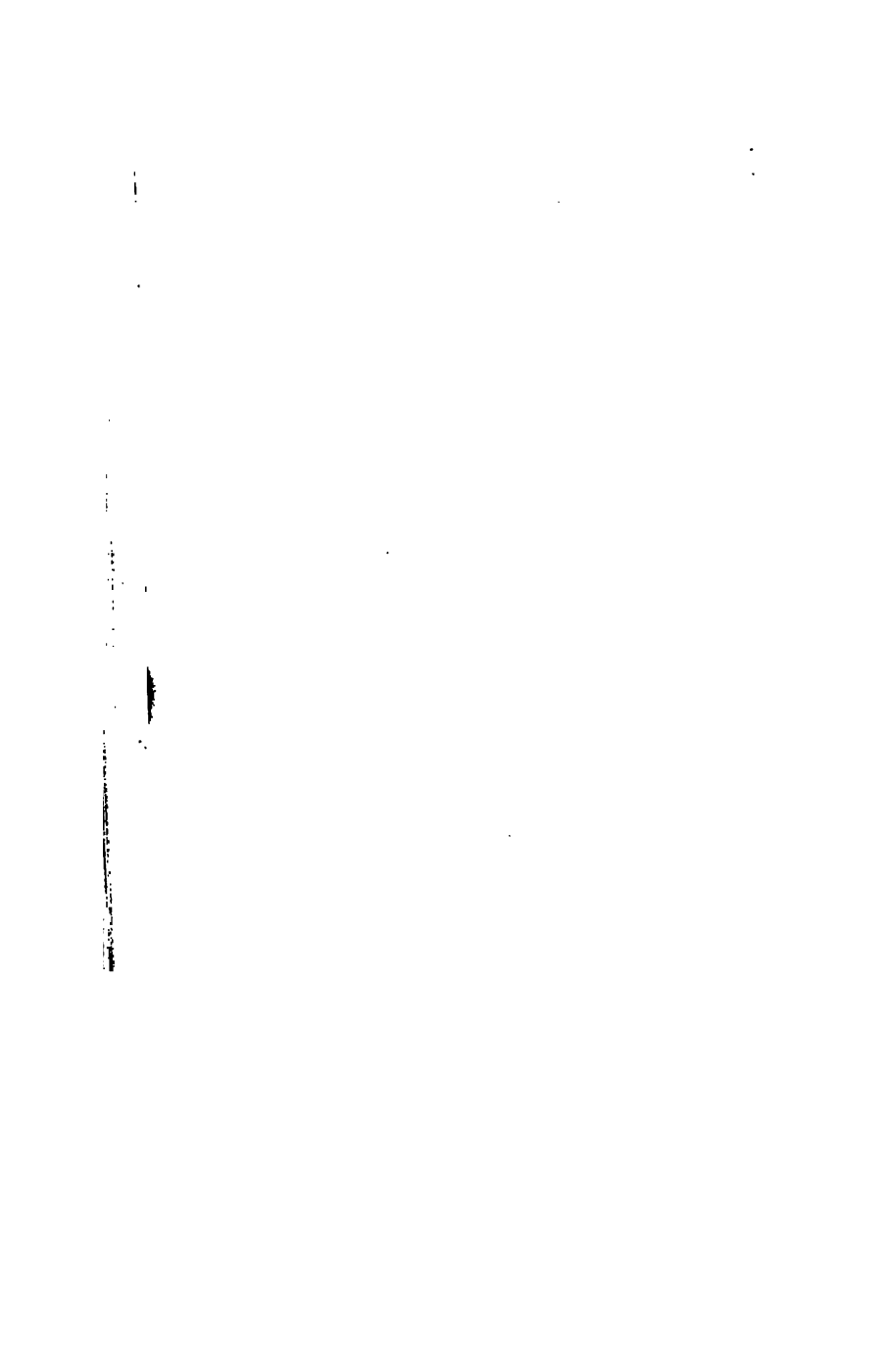
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TO  
THE REV. ARTHUR CLEVELAND COXE, M.A.

RECTOR OF ST. JOHN'S CHURCH,  
HARTFORD, CONNECTICUT, U.S.

Author of "Christian Ballads," &c.

THIS SERMON

IS AFFECTIONATELY DEDICATED BY ONE,

WHO,

THOUGH AS YET HE HAS SEEN HIM NOT, FEELS HIMSELF CLOSELY

UNITED WITH HIM IN THE BONDS OF

THE CATHOLIC CHURCH.

J. O.

Vertical line with a small mark on the left side.

## ADVERTISEMENT.

THE following Sermon was written, and originally preached, seven years ago. In consequence of the judgment of the Judicial Committee of the Privy Council, given last Friday, in the case of Gorham *versus* the Bishop of Exeter, I thought it highly desirable, at once to set before my congregation, a brief statement of the teaching both of Holy Scripture and the Church, on the important doctrine which had been called in question; and therefore preached it again yesterday evening, after having very hastily inserted the passage on page 15, relating to the gross injustice to which the Church is subject, in having her doctrine interpreted by such a tribunal. Immediately after the service, several highly respectable members of the congregation requested that the sermon might be published. The possibility of such a request had never occurred to me; and certainly, but for it, I should not have thought of sending forth to the world a sermon on a subject which has been so often, and so much better, treated: but as it appeared to them that it might, at the present time, prove useful, I did not feel at liberty to refuse compliance with their wish, and can only express my hope that, by the blessing of God, their anticipation may be, in any measure, realized.

HOLY TRINITY PARSONAGE,  
MARCH 11, 1850.



1

## SERMON .

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EPHESIANS ii. 8, 9.

BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANY MAN SHOULD BOAST.

You want not to be told, my brethren, that the whole work of man's salvation is, on the part of God, a work of free and unmerited favour. When the world was lying in wickedness and in a state of rebellion against Him, without the power of doing anything to avert His wrath or escape His vengeance, it was simply because He loved it, and not for any claim that it could urge on His forbearance or compassion, far less on His justice, that he gave His only begotten Son to save sinners. Again, it was entirely of His mercy and good-will towards our fallen race, that as the fruit of His Son's Mediation, He sent His Holy Spirit to deliver us from the power of sin, to renew us unto holiness, and make us "meet for the inheritance of the saints in light." All this was entirely of His grace. It was "by the grace of God" that our Lord Jesus Christ "tasted death for every man,"<sup>1</sup> and by the same grace that the Blessed Comforter was given to abide with us for ever. Not for any merit or goodness on our part, but simply because He was "not willing that any should perish, but that all should come to repentance,"<sup>2</sup> and thereby to salvation.

<sup>1</sup> Heb. ii. 9.

<sup>2</sup> 2 Pet. iii. 9.

And as this general provision (if I may so speak) for man's salvation had its origin in our Heavenly Father's loving kindness and favour, so the application of it to each particular individual, of which more especially the Apostle speaks in the text, is to be referred to the same source. Our Lord, we are most plainly assured, died for all men ; and the Holy Spirit, there is every reason to believe, exerts upon all His gracious influence. This, indeed, in the face of the most explicit declarations of Holy Scripture, has been contradicted ; as what has not ? and by persons professing an extraordinary zeal for the Saviour's honour. But we, I trust, my brethren, have not so learned Christ as, under pretence of zeal for His honour, to deny or dispute the clear revelations of His word. We are therein told that He "tasted death for every man," and "is the Saviour of all men,"<sup>1</sup> and this blessed truth it is not only our privilege, but our duty, thankfully to receive without cavil or question. But it is equally true that the blessings of His Death and of the Holy Spirit's descent are promised only to His Church. What may be the effects of these great and stupendous Events on the rest of mankind, we know not. The Blood of Christ may cleanse from sin, the Holy Spirit may sanctify and bless, many by whom even the Names of the Saviour and the Comforter have never been heard, and so procure for them admission to the Kingdom of everlasting bliss ; but only to the Church have these blessings been assured. Now it was by grace alone, through faith, that they to whom St. Paul addressed his Epistle, were saved by being placed within the Church. On professing their belief in the Lord Jesus Christ, they were cleansed from their sins in the holy waters of Baptism, and "made partakers of the

<sup>1</sup> Tim iv. 10.

Holy Ghost,"<sup>1</sup> and were thus added to the society of Christ's disciples. No previous works of their own procured for them this unspeakable blessing, but simply the mercy of God. That the message of salvation was, through the preaching of the Apostles, brought to them, whilst others were left in ignorance of it—that they were led to believe it and be baptized, whilst by others it was rejected and set at nought—all this was owing to His grace, "from Whom all holy desires, all good counsels, and all just works do proceed." And it is the same, my brethren, with ourselves. There are, as you well know, many, very many, who remain in utter ignorance of their Saviour ; many more, by whom He is despised and rejected, and His very Name cast out as an abomination ; others, who have engrafted on His holy revelation, the impure visions of a wicked Impostor ; whilst even of those who name His Name, and profess themselves His followers, there is no small number who remain strangers to His fold. We, on the contrary, were, by holy Baptism, placed within its sacred enclosure in our earliest infancy ; we then became sharers in the privileges of the Gospel, were saved from the curse under which we were born, were brought into favour with God, and made partakers of the Divine Nature. Now for this, no cause can be alleged but our Heavenly Father's mercy : it had its origin in no merit or goodness of our own, but arose solely from His distinguishing loving-kindness and favour. "By grace are we saved through faith ; and that not of ourselves : it is the gift of God ; not of works, lest any man should boast."

Such, my brethren, is the true signification of the passage before us. It refers, not to our future (as many

<sup>1</sup> Heb. vi. 4.

persons imagine) but to our *present* condition, of which we shall be at once convinced, if we bear in mind that the words rendered in our version, “*are ye saved,*” really signify “*have ye been saved.*”<sup>1</sup> There is, however, in the minds of many, a strange unwillingness to allow the application of the term *saved*, to a state in which our final and everlasting salvation is yet contingent—an unwillingness arising, I fear, in many cases, from a low and inadequate sense as well of the evil and danger from which we have been delivered, as of the blessings and privileges to which we have been restored. Now in what state did we come into the world? In consequence of the sin of our forefather Adam, we were ourselves born in sin, with a nature the prey of evil lusts and passions, and averse from holiness and God. As such, we were under His wrath, the heirs of misery and eternal death. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” “In us, that is, in our flesh dwelleth no good thing,” and “they that are in the flesh cannot please God.” “In Adam all die.”<sup>2</sup> And what is the state to which we have been restored? I have told you already in my own words; now, therefore, I will tell you in the words of God Himself, and of His Church, the authorized expounder of His will. By being “born again” “of water and of the Spirit,” we have been admitted into “the kingdom of God.” We have been “baptized in the name of Jesus Christ for the remission of sins, and received the gift of the Holy Ghost.” We “have been washed and sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God.” We have, “according to His mercy,

<sup>1</sup> ἔστε σωσμένοι.

<sup>2</sup> Rom. v. 12; vii. 18; viii. 8; 1 Cor. xv. 22.

been saved by the washing of regeneration and renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour ;” and “ now, beloved, are we the sons of God,” “ members” and “ brethren” of Christ, and “ begotten again unto a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away.”<sup>1</sup> This, my brethren, is the account of our spiritual condition given in the Word of God ; and it uniformly declares that we both receive admission to it, and are made partakers of its privileges, through the instrumentality of Holy Baptism. Of this there is abundant proof in the words of scripture already quoted ; nevertheless I will yet bring forward one text more, wherein it is said that “ Christ loved the Church, and gave Himself for it, that he might sanctify and cleanse it with the washing of water by the word,”<sup>2</sup> i.e. by the invocation of the Holy Trinity which He commanded. Such, then, is the voice of Scripture : and what says the Church, its surest interpreter ; Does she not, on our Baptism, pronounce us “ regenerate,” and “ grafted into” her own “ body ?” Does she not, at our Confirmation, direct her chief Minister to address Almighty God, as having “ vouchsafed to regenerate us by water and the Holy Ghost, and given unto us forgiveness of all our sins ?” Does she not teach us, in her Catechism, that though “ by nature born in sin and the children of wrath, we are hereby (i.e. by Baptism) made the children of grace,” “ members of Christ, the children of God, and inheritors of the kingdom of Heaven ?” And does she not expressly term the state into which we thus were called, a “ state of *salvation*” ? Strange then it is that,

1 John iii. 3, 5 ; Acts ii. 38 ; 1 Cor. vi. 11 ; Titus iii. 5, 6 ; 1 John iii. 2 ; 1 Cor. vi. 15 ; Heb. ii. 11, 12 ; 1 Pet. i. 3, 4.

2 Ephes. v. 25, 26.

with any person of common understanding, the least doubt should remain as to the mind of either Scripture or the Church, concerning the high and glorious privileges to which we are admitted by this holy sacrament. But so, alas ! it is ; and from the low estimation of them now so prevalent, there have arisen many sore and grievous evils. For instance : it is to a participation in these privileges, that Christians are spoken of in the Epistles to the Romans and the Ephesians, as having been *predestinated*, that *through them* they might become partakers of everlasting happiness. This predestination has its origin solely in God's good pleasure, and any enquiry as to why we have been chosen to be members of His family, and others left to remain without, can only be answered in the words of our Lord, " Even so, Father : for so it seemeth good in Thy sight."<sup>1</sup> But this, it is obvious, decides nothing as to the final salvation either of those whom He hath adopted as His children, or of those whom He allows to continue in their natural condition of strangers. The thought of the great privileges committed to ourselves, has a natural tendency to fill us with fear and trembling, lest we should neglect or abuse them ; and so to lead us to walk circumspectly, that we may not incur the horrible punishment which they will meet with, who receive the grace of God in vain ; whilst, with regard to those from whom they have been withheld, we are by no means forbidden to hope, that if they are careful to act up to the light they have, and improve even the single talent with which God has entrusted them, though having no place in His kingdom on earth, they shall not fail of their reward in His kingdom above. But with this *doctrine*, scriptural and reasonable as it is, and accord-

<sup>1</sup> Matt. xi. 26.

ant with all that we know both of God and ourselves, many refuse to be satisfied ; and from entertaining low ideas of our present privileges, they have rashly determined that nought could be the object of God's predestination but our final condition, and that, irrespective of their character and conduct, He elected some absolutely and unconditionally to the happiness of eternal life, while He left others, in like manner, to the woe of eternal damnation. This is a doctrine, firmly held and widely taught in the present day, and arises, as I said before, from a low appreciation of the privileges actually possessed by the members of the Church, through the Sacrament of Baptism ; but sure I am, that from Holy Scripture rightly understood, it derives no foundation : sure I am, that it does grievous dishonour to the character of Him, Who is " the Saviour of all men, and willeth not that any should perish : " and sure I am, that it is of tendency both to fill with pride and presumption, those who can believe themselves the predestinated objects of God's unconditional favour, and to sink to desperation those who lack this belief ; whilst at the same time, when they consider that their everlasting condition has been from all eternity foredoomed, irrespective of any exertion of their own, it tends to render both the one and the other neglectful of the means of grace, and careless of their advancement in holiness and piety.

This is *one* of the evil consequences arising from the low appreciation of our baptismal privileges. *Another* is the following. From being ignorant of the stupendous gifts they have received, and of the hope of heavenly bliss which they are authorised to cherish, people, instead of going quietly, carefully, and perseveringly to work to improve *these gifts* by prayer and the other means of grace, by



watchfulness over their thoughts, words, and actions, and by the regular discharge of their every day duties,—instead, I say, of all this, they imagine that they must wait for some irresistible, or at least perceptible, influx of the Holy Spirit, ere the work of their salvation can be begun. Hence, it is to be feared, that many, whom a knowledge of their privileges would have aroused to diligent exertion, have suffered grievous loss; and becoming careless and worldly-minded, have even allowed the grace of God to die altogether away; whilst others of a more earnest and serious temper, have become dissatisfied with the sobriety of the Church, and sought among those who have separated from her, that supernatural influence, which, from not sensibly perceiving it, they could not believe themselves already to possess, and which they have concluded she was not able to bestow; or if they have still continued within her pale, they have adopted doctrines and practices far wide of those she sanctions, and of a kindred stamp to what obtain amongst “them that are without”; while, in either case, they “measure the influence of the Holy Spirit on their minds, not by the degree of fidelity with which they are enabled to discharge their duties, but by the amount of pleasurable feelings which they are enabled to excite in themselves;”<sup>1</sup> “and religion is made to consist in feelings, impulses, and experiences, rather than in the exercise of a living faith, the cultivation of Christian graces, and the performance of holy duties.”<sup>2</sup>

These are amongst the baneful effects of that grievous heresy, which teaches men lightly to esteem, or altogether deny, the wonderful privileges of the Church, to which

<sup>1</sup> Caswall's "Prophet of the 19th Century," p. 105.

<sup>2</sup> Ibid. p. 7.

we are admitted by Baptism,—a heresy, which, in these latter days, has not only spread its corrupting influence over the religious systems of the thousand sects by which we are surrounded, but has even eaten its way to a fearful extent amongst ourselves ; yea, and has just received the sanction of a lay tribunal, which the State, in its sacrilegious usurpation, has constituted, and the Church, in her supineness, has suffered to become, the legal interpreter of her doctrine. But is this to be borne with ? Shall the Church, while her own assembly is arbitrarily and unjustly silenced, have to resort to a body of *laymen*, who need not be even members of her communion, to know what doctrine may or may not be taught within her sanctuaries ? My brethren, it rests with her own members, and in a very great degree with her *lay* members, to determine, under God, whether their Spiritual Mother shall continue to be kept under such iniquitous bondage. If they will only act towards her in the fear of God, with the devotion of sons, “contending earnestly for the faith once delivered to the saints,” and for her liberty to set it forth “pure and undefiled,” then may it reasonably be hoped that our Church shall ere long be set free from her chains, and be able to reject from her bosom all those by whom the truth of God is corrupted or denied. But if they will tamely endure that Cæsar shall intrude into the things of God, and maintain within her temples, as teachers of her doctrine, those by whom that doctrine is plainly contradicted, then may we expect that her days, as forming a portion of the Catholic Church, will be speedily numbered ; that she will sink into a mere human and heretical ‘*Establishment*’ ; and for our sins, God will remove her candlestick out of its place. But with regard to the heresy, the sanction of which has

led to these remarks, since its unhappy fruits are such as I have described, flee from it, my brethren, as you would from a pestilence. No portion of God's Truth, we are sure, can be safely denied ; though in all cases we may not discern clearly the evil of the denial ; but here the evil is seen at once to be most destructive. Be on your guard, then, against those whose teaching would lead to its reception. Whatever their pretensions to knowledge, whatever their reputation for piety, however fervent in zeal, or eloquent in tongue, yea, though they should display signs and wonders in behalf of their doctrine, yet believe them not. " To the law and to the testimony : if they speak not according to this word, it is because there is no light in them."<sup>1</sup> However specious the sophisms, or plausible the pretences, by which they may endeavour to shake your belief, tell them that, in obedience to the voice of Holy Scripture, as interpreted by the unanimous consent, in all ages, of the Catholic Church, you are determined to " hold fast that form of sound words" which teaches you to acknowledge " remission of sins" as attendant upon the " one Baptism" instituted by our Lord.

And whilst I exhort you to this, I would also remind you of the gratitude and thankfulness which you owe to your Heavenly Father, Who hath so distinguished you above multitudes of your fellow creatures, as to call you by the instrumentality of this holy Sacrament into this state of salvation. " By grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast." Surely, my brethren, it becomes you to think often of this, and to lift up your hearts in thankful adoration to Him, who hath thus bestowed on you so inestimable a privilege. Think

<sup>1</sup> Isaiah viii. 20.

of the Incarnation, the Sufferings, and the Death of the Son of God, by Which it was purchased. Think of the love of the Father, which could induce Him, for our sakes, not even to spare His only-begotten Son : of the love of the Son, Who, on our account, divested Himself of His glory, and laid down His Life : and of the "manner of love" in consequence "bestowed upon us, that we should be called the sons of God." Think upon this, and let it be the constant language of your hearts, "What shall I render unto the Lord, for all His benefits towards me ?"<sup>1</sup>

But great as is the salvation to which you have thus been called, remember that it is not yet complete ; and it rests with yourselves either to render effectual the grace of God, or to "receive it in vain." "Work out, then, your own salvation with fear and trembling ; for it is God That worketh in you both to will and to do, of His good pleasure."<sup>2</sup> It was "not by works of righteousness that you had done," that you were placed "in this grace wherein you stand," neither will it be for the merit of any such works, that you will be saved at last. "When we have done all that is commanded us," we are instructed to confess that "we are unprofitable servants, who have done only what was our duty to do."<sup>3</sup> But alas ! who amongst us *has* done all ? Who amongst us has not committed sins, which he might have avoided, and left undone duties, which he might have performed ? Since, then, we have all failed, more or less, in what is required of us, it is the height of absurdity as well as impiety, to suppose that we can be saved by the merit of our doings, or by anything else than the precious Blood-shedding of Christ ; and of our final salvation is it no less true, than of that wherewith

<sup>1</sup> Ps. cxvi. 12.

<sup>2</sup> Philip. ii. 12, 13.

<sup>3</sup> Luke xvii. 10.

we are already partakers, that “ by grace are we saved through faith, and that not of ourselves : it is the gift of God ; not of works, lest any man should boast.” But, my brethren, though we cannot, in any meritorious sense, be *saved* by our works, yet must we remember that we shall be *judged* by them, and according to them will be our everlasting recompense. No truth is more plainly revealed in God’s word than this : “ We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”<sup>1</sup> And not only will the judgment extend to our outward actions, but even to our words and our thoughts. It is declared by Christ Himself, that “ for every idle *word* that men speak they shall give account ;”<sup>2</sup> and we are assured by St. Paul, that a day is coming when God will also “ judge the *secrets* of men.”<sup>3</sup> If, then, we would work out our own salvation, we must be careful to exercise ourselves, according to our new creation in Christ Jesus, in “ good works, which God hath before ordained that we should walk in them.”<sup>4</sup> We must watch continually against all sin, diligently use the grace which God hath already bestowed, and anxiously seek for more, in the ways wherein He hath promised to give it ; or else, fearful will be the account we shall have to render, and dreadful the punishment we shall be sentenced to undergo.

It is sometimes made an objection to the doctrine of Baptismal Regeneration, upon which I have, in this discourse, so largely and earnestly insisted, that it tends to lull men into slothfulness and carnal security, and to

<sup>1</sup> 2 Cor. v. 10.

<sup>2</sup> Matt. xii. 36.

<sup>3</sup> Rom. ii. 16.

<sup>4</sup> Ephes. ii. 10.

render them at once careless and confident. They have been baptized, and all is well : no further trouble is on their part necessary. This is an objection, which I have myself heard alleged again and again ; but surely, when the doctrine is properly stated, no charge can be more unfounded. Can it make a man either confident or careless, to tell him that he has received a great gift, for which he must one day give an account, which he is in continual danger of forfeiting?—that he has been put into a way, which he has received power to keep, but from which he will meet with many temptations to decoy him and turn him aside ? My brethren, I have already told you, and I tell you again that “ so many of you as have been baptized into Christ, have put on Christ,”<sup>1</sup> and been saved ; but whether you are *now* in a state of salvation, is a very different question. We cannot be ignorant that too many fall away from the grace given to them, and soil the purity of their baptismal robe with stains which are never effaced—too many turn out of the narrow path in which they were placed, and walk in the broad way till they come to everlasting destruction : and for such “ it had been better not to have known the way of righteousness.”<sup>2</sup> “ Examine, then, yourselves, whether ye be in the faith ; prove your own selves.”<sup>3</sup> If you have “ run well,” and maintained your ground, “ watch and pray that ye enter into no temptation,” which may “ hinder” your progress, or lead you astray. “ Let him that thinketh he standeth, take heed lest he fall,”<sup>4</sup> Or if you have been slothful, or wandered out of the way, “ watch and pray that ye enter into no temptation,” which may impede your recovery of the ground you have lost, or prevent your return. But

<sup>1</sup> Gal. iii. 27.

<sup>2</sup> 2 Peter ii. 21.

<sup>3</sup> 2 Cor. xiii. 5.

<sup>4</sup> 1 Cor. x. 12.

remember, if you are in the way, you must persevere by *grace*,—by the favour of God, inspiring and seconding your every exertion : if you have turned aside, it must be regained by *grace*,—by the same favour, leading you to sorrow and humiliation, to self-mortification and repentance. And in either case, it will be only of *grace*, that your sighs and tears, your prayers and alms, your sacrifices, whether of works or words, will be accepted, and meet with the promised reward.

But, my brethren, how great must be that reward, which the Son of God Himself has done so much to procure ! How glorions must be that state, for which our present condition, excellent as it is, is but a preparation ! “ Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love Him.” “ Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is :” which may God, of His infinite mercy, grant to each one of us, for the sake of Jesus Christ our Lord.

▪ 1 Cor. ii. 9 ; 1 John iii. 2.

The evil of forsaking the Church of England for  
the Communion of Rome.

## A SERMON

PREACHED

IN HOLY TRINITY CHAPEL, BORDESLEY.

*BIRMINGHAM,*

ON THE MORNING OF THE

TWENTY-FOURTH SUNDAY AFTER TRINITY,

1850.

BY THE REV. JOSEPH OLDKNOW, M.A.

OF CHRIST'S COLLEGE, CAMBRIDGE,

PERPETUAL CURATE OF HOLY TRINITY, BORDESLEY.

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## S E R M O N .

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2 CORINTHIANS iv, 8, 9.

WE ARE TROUBLED ON EVERY SIDE, YET NOT DISTRESSED; WE ARE PERPLEXED, BUT NOT IN DESPAIR; PERSECUTED, BUT NOT FORSAKEN; CAST DOWN, BUT NOT DESTROYED.

THESE words, which describe the condition of the Apostles during the course of their earthly labours, have been also singularly applicable, at various periods of her history, to the state of the Church which they established, both as a whole and in her separate portions. Persecution from without, and dissension within, the opposition of her enemies, and the lukewarmness, inconsistency, and insincerity of her own children, with the consequent prevalence of false doctrine, heresy, and schism, have severely tried the faith of her true members, and filled them with feelings of discouragement and sorrow. In the worst times, however, there have been always sufficient notes of GOD'S presence and favour to prevent their faith from utterly failing. They could call to mind the noble works done by HIM in her behalf, in the days of their fathers and in the old time before them,—the rapidity and extent of her diffusion, in spite of all human opposition, and the

powerful influence of her faith, extending even to those by whom it was not fully received. They had heard of the patient endurance of her Martyrs and Confessors; they had before them the holy examples of *some*, at least, of their brethren; and they felt the comfort and support of the HOLY SPIRIT, vouchsafed through her ordinances to themselves. And so they could adopt as their own, the words of the Apostle, “ We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.”

It appears to me, my brethren, that these words forcibly apply to the position of the faithful members of the Church of England at the present time. The tyranny exercised over her by the State, whereby she is deprived of that power of self-government, to which, as a portion of the One Church of Christ, she is divinely entitled; the tampering we have all witnessed with her holy doctrine; the toleration, nay the encouragement, within her, of heresy, latitudinarianism, and schism; the chilling Erastianism of many of her spiritual authorities, and the supineness and indifference of others,—all these are calculated to give rise, as in some instances we know they *have* given rise, to many painful misgivings and fears,—to lead to doubt and anxiety as to whether the Presence of her DIVINE HEAD be with her, and she be in reality, what she professes herself, a portion of His Body. But when, on the other hand, we *call to mind* how, in critical periods of her history,

the providence of GOD has watched over her and delivered her—has preserved in her formularies, soundness of doctrine and purity of worship, and in her ministry, Apostolical authority and discipline; and when we consider the many examples she has produced of holy men and women, some of the highest intellectual endowments, content to live and die in her communion, and to spend and be spent in her service; when we see the life and energy she is everywhere manifesting, her readiness to every good word and work, whereby she can repair the neglect of past years, and save the souls of men, whether her own children or strangers; when we contemplate the success with which her exertions are blessed; and when, (which, at the present time, is most of all to the purpose,) we behold the jealousy for the faith, manifested by so large a portion of both her clergy and laity, their determination to vindicate to her the exercise of her rights, to obey GOD rather than man, and to take joyfully the spoiling of their goods, rather than betray the trust committed to them as members of His Church, we must be insensible to every token of encouragement, not to see the good hand of her GOD upon her for guidance and support,—not to be persuaded that however we may, as her children, be troubled, perplexed, persecuted, and cast down, we have no right to feel ourselves distressed, in despair, forsaken, or destroyed.

There are those, however, as you are all aware, on whom these considerations have had no influence,—who have disowned and forsaken the

mother who bore them, and at whose breasts they were nourished and brought up, and have attached themselves to a stranger, who has intruded into her province, and continually endeavoured to beguile from her, her wayward and inconstant children. Carried away by her lofty pretensions, her specious promises, her showy adornings, or even, it may be, her real graces, they have come to despise the soter guise, and humble bearing of their true mother, and have taken a cruel and unnatural delight in holding up whatever imperfection in her they could find or fancy, to the thoughtless or scornful gaze of every passer by. In plain words, because of the unjust restrictions and discouragements to which she is subject, they have forsaken the Church of England, in spite of her manifold tokens of God's favour and blessing, and have joined the community which acknowledges the dominion of the Bishop of Rome.

Now in so doing, they have, in the first place, been guilty of most flagrant Schism. To what jurisdiction, it may be asked, can the Bishop of Rome lay lawful claim in this realm of England? If it be answered, that he is the successor of St. Peter, and to that Apostle was committed by our LORD the power of ruling the whole Church; this assertion we emphatically deny. We can prove from Holy Scripture, that whatever may be the meaning of the promises made to St. Peter, such power as is now claimed for the Bishop of Rome *by his adherents*, was never exercised by that *Apostle*, nor considered by his brother Apostles

to belong to him. We can prove too, that even were we to concede that the Bishop of Rome *is* his successor—and in the way of this concession there are many difficulties—yet the authority now often attributed to him, was, in the primitive ages of the Church, altogether unheard of. Hence it is plain, that even if the Bishops and Clergy of our Church acted, in some points, too subserviently to the will of a cruel and imperious despot of this world, in throwing off this authority, established though it had mainly been, by the aid of falsehoods and forgeries in the times of darkness and ignorance, yet by so doing they neither became severed from the Catholic Church, nor lost their ghostly authority over their respective flocks. For the Bishop of Rome, therefore, to send into this land priests and prelates, with the view of establishing or perpetuating a religious communion in subservience to himself, and in opposition to the Church already existing, is obviously an act of gross schismatical usurpation; and all those who have forsaken the ministry of their proper pastors in order to join the sect of these papal intruders, have, in so doing, renounced obedience to those who have the rule over them by the appointment of God, have cut themselves off from the Catholic Church, and become partakers in great and grievous sin.\*

But this is not all, nor perhaps the greatest portion, of their guilt. Not only have they given encouragement to this unholy violation of Catho-

\* See Appendix No. 1.

lic order and discipline, but they have also, at the same time, sanctioned and embraced many errors in doctrine. The Church of England, as you all know, is content with the primitive creeds of the Church Catholic—those put forth by her as the record of the Apostles' teaching and of her own faith, while she was yet one and undivided—and requires not, as a term of Communion, any thing beyond the reception of these in the sense which they were taken to bear in primitive times. Not so, however, the Church of Rome. She, within the last three hundred years, viz. A.D. 1568, framed and imposed on her members a new creed, called by the name of Pope Pius IV, which is of course received by the sect in communion with her here, and required to be formally acknowledged by every one perverted to join it. Now of this creed some one or two points may perhaps be received without difficulty; but others are not only without support from either Scripture or early Tradition, but have given rise to most fearful abuses in both doctrine and practice. Take, for instance, the Invocation of Saints. Could we be certified (which, however, we cannot be) that the Saints at rest are able to hear our addresses, we might indeed ask their prayers, just as we ask those of our friends on earth, with confidence that, if offered on your behalf, they would avail us much; and such is the explanation often given of their belief on this point, by members of the *Roman Communion*. But, my brethren, what is *the actual practice*, especially with regard to the

Blessed Virgin Mary? Instead of a simple request for the aid of her intercessions, prayers are addressed to her, as though she were invested with the attributes of Divinity; hymns are sung to her, containing ascriptions of glory and praise altogether unfit for any created being; lights are burnt before her image, dressed out in tinsel emblems of royalty, intended to represent her rank and dignity as Queen of Heaven; whilst the teaching sanctioned and encouraged, if not commanded, with respect to her nature, power, and authority, is often of the most extravagant and fearful character. It has been sometimes alleged, by those who have forsaken the Church in this land, as a reason for their apostacy, that among us error and heresy are often taught openly without rebuke, and even meet with encouragement; and indeed we have reason to humble ourselves that such a charge can be urged with so much truth; but sure I am, my brethren, that nothing can be found tolerated amongst us, so heretical and absurd, so revolting for its impiety, and offensive for its superstition, as many statements and relations with regard to the influence and worship of the Blessed Virgin, which it would be easy to produce from the writings of canonized saints in the communion which they have joined. Blessed, beyond all doubt, she is, and highly favoured, having received such glorious honour and privilege as was never bestowed on any mortal beside, and this, it may be, we are too apt to overlook; but God forbid we should ever forget that she is still



but a creature, or should in any way *approximate* to the sin of giving to her the honour and worship due only to HIM by WHOM she was created, sanctified, and saved.

I have specified this point merely as an example of the false doctrine prevalent in the Roman Communion, which they, who forsake the Church in order to join her, must encourage, if they do not actually embrace, (though most commonly, at least of late years, such persons have been instrumental in carrying out her peculiar doctrines to the most revolting excess); for, my brethren, there are other particulars sanctioned by her,—for instance, the Adoration of Images, Purgatory, and Indulgences,—scarcely less at variance with Primitive and Catholic Truth. On these, however, the time will not allow me now to expatiate: but I will just direct your attention to one or two of the privileges possessed by us here, which they who have left us must in vain seek for where they are gone.

Of these the first and principal is the participation of the Cup of the LORD in the Holy Eucharist. There can hardly be a question that when our BLESSED SAVIOUR, the night before HIS crucifixion, instituted this holy Sacrament, “and took the Cup and gave thanks, and gave It to HIS disciples, saying Drink ye all of It: for THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS”—*there can*, I say, be hardly a question, that HE *both connected with It some special blessing, and*

intended It to be partaken of by all who should unite in celebrating this Sacred Memorial of His Death. So HE was understood to have done by His first disciples, and such, for many centuries, was the universal practice of the Church. The Council of Constance, however, decreed in the fifteenth century, that what had been thus instituted by our LORD, and observed by the Primitive Church, should be observed no longer; and so it has come to pass that, in the Roman Communion, the privilege of receiving the Blood of CHRIST at His holy Supper, is afforded to none but the officiating Priest. Surely they knew not what they were doing, who after having freely enjoyed so unspeakable a blessing, of their own accord betook themselves to a communion in which they would be required to forego it.

But again, it is no small privilege, at the celebration of the Holy Eucharist, to be able to join in the whole service with the spirit and the understanding, and to "say Amen at the giving of thanks,"\* and this, you know, is in the Church of England afforded to every communicant, the humble as well as the high, the ignorant no less than the learned. But far different is the case in the Church of Rome. There, not only is the whole of the service said in a foreign language, but portions of it are enjoined to be uttered in so low and inaudible a voice, that even persons by whom the language is understood, and who have the service-book before them, are unable to follow and take part in it.

\* 1 Cor. xiv. 16.

Hence it is no uncommon thing, for the mass of the congregation, instead of joining with the priest, to be occupied throughout with their own private devotions—a practice, it would seem, little accordant with the principles of common worship, of which the Holy Eucharist is the highest act, and one which it might be thought, did we not know to the contrary, few would willingly embrace, who had been accustomed to the far more edifying and primitive mode which prevails amongst ourselves.

And more than this, you know what St. Paul says of the Holy Scriptures—that they “are able to make us wise unto salvation, through faith which is in CHRIST JESUS,”—that “all Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect, throughly furnished unto all good works.”\* Can it, then, be other than a precious privilege to hear them read, in our own tongue, in the services of the Church? to be instructed by their doctrines, warned by their threatenings, consoled by their promises, edified by their precepts and examples? And how largely is this enjoyed in the Church of England! Not a day passes in which MOSES or the Prophets, CHRIST or HIS Apostles, are not heard speaking in her courts; so that even those who have no other means of learning, may, by a devout attendance on her services, attain to a *competent* knowledge of the oracles of GOD: nor

\* 2 Tim. iii. 15, 16, 17.

can there be a doubt that the Scriptures, thus read, often minister grace to the hearers, and come home to the heart, like a word spoken in season, for comfort or reproof, for encouragement or direction. But in the Roman Communion, this advantage is scarcely to be met with. Its members, with the exception of what they derive from sermons and catechisings, are dependent for their knowledge of the Bible on their own private study, and are deprived of the manifold benefits to be derived from listening to its words, at those sacred and solemn times, when it is only reasonable to suppose they would be peculiarly disposed to receive them. Now whatever may be the case with those who have never known any other condition, it can hardly be imagined that they, who have tasted "the good word of God" in the abundant supplies which were meted out to them here, if they retain any relish for spiritual food, do not find their souls famished and starved where it is thus withheld.

And is it nothing, my brethren, to have to give up our Book of Common Prayer, embodying as it does, on all points necessary to salvation, the teaching of the Catholic Church from the beginning; and whose forms of devotion are absolutely unrivalled by any in our language for their beauty of expression, their humility of spirit, their sober reverence, their chastened fervour? Is it nothing, I say, to have to give up these, and to take in exchange the luscious sentimentality, the methodical rapture, the irreverent familiarity, the

degrading childishness, which characterize many of the Romish devotions, now in use in this land? Is it nothing to abandon our own time-honoured prayers, which the simplest Christian may use without scruple, as expressing in their plain and natural sense, nought but what it becomes him to feel, and take up, in their stead, with those which require much forced and subtle explanation, to bring them clear of the charge of idolatry? Surely, it must be with hesitating lips and a stammering tongue, that such prayers are uttered, by those who are gone from us. Surely, if not depraved in taste as well as blinded by error, they must, when they use them, feel the blushes of shame crimson their cheeks, and look back, with longing regret, at the noble strains of rational piety which they have foregone.\*

We see, however, what they have done. They have joined a communion, whose standing in this land is one of opposition and rivalry to the Catholic Church, and so have been guilty of plain and manifest Schism. They have given countenance and support to her corruptions and errors, some of which are *at least* of an idolatrous *tendency*, if not, as many would urge, partaking of the nature of actual idolatry, and so have involved themselves in fearful Heresy. They have forsaken the mother of whom they were new-born to CHRIST, who fed them with the sincere milk of the word, and gave them to drink of the wells of *salvation*, who meekly directed them in the way

\* See Appendix No. 2.

they should go, and furnished them with all things necessary to bring them in safety to the end of their course—they have forsaken her, and betaken themselves to a stranger, who has deprived them of much of their proper food, and substituted for it viands and potions which they cannot receive without injury ; who, with arrogant tone, has bid them despise the quiet voice of their parent, and put forth an insolent claim to rule over them herself with despotic sway : and so doing, they have brought on themselves the guilt of foul and unnatural Apostacy.

Now amid all the causes we have for trouble, perplexity, and depression on account of our Church, it is surely none of the least, that at a time when she has need, more than ever, of the fidelity and kind offices of her children, so many of them, and even some who seemed to be pillars, should thus have lift up their heel against her and joined the ranks of her open and unscrupulous enemy. We cannot be otherwise than discouraged and cast down, when any whom we have admired for their talents, and respected for their learning, and, it may be, venerated for their holiness, forsake her in the time of her trouble, and join hand in hand with those that wish her destruction. Nevertheless, we have no need to be distressed or in despair, to regard ourselves as forsaken or destroyed. It is no new thing that has happened to either us or to the Church. “ Of your own selves,” said St. Paul to the presbyters of Ephesus, “ shall men arise, speaking perverse

things, to draw away disciples after them ;”\* and not to mention the instances of this recorded in the New Testament, can we forget, in the primitive Church, how Tertullian, eminent as he was for genius, and learning, and piety, was led to favour the absurd and impious pretensions of a wretched fanatic, and fall away from the Church ; how Apollinaris, who “seemed to be raised up providentially for the Church’s defence in an evil day, and for awhile resolutely and nobly fulfilled his divinely appointed destiny,”† became at length the founder of a heretical sect ; and how Marcellus who, with Apollinaris, was among “the most zealous and forward of the companions of St. Athanasius in his good fight against Arianism,” “fell away,” in like manner “into a heresy of his own.”‡ With such examples as these in our minds, however we may be grieved, we have no reason to be dismayed and overcome at what has occurred in our own time. It may be that by the fall of our brethren, GOD would teach us more emphatically to put not our trust in princes, nor in any child of man”—||to “call no man our father upon the earth, but to remember that ONE is our Father, WHICH is in Heaven.”§ Or it may be that HE allows these afflictions to come upon our Church, and all things, in appearance to be against her, that HE may, in HIS own good time, bring her out of trouble, and render her deliver-

\* Acts xx. 3.

† Church of the Fathers, page 200.

‡ Ibid, page 207.

|| Psalm cxvi. 2.

§ St. Matthew xxiii, 9.

ance more signal and complete. Of one thing, however, we are sure, that, howbeit they meant it not so, they who have gone from her, so far from offering us any inducement to follow their example, have furnished us with an additional reason for abiding where we are : for when we see, as from their writings we may see, that whereas, as children of the Church, they were loving and patient, meek and humble, they now, as members of the Papal sect, indulge in a temper, arrogant and sarcastic, bitter and uncharitable, we are sure that that act cannot be blessed of God which is followed by such a change—that as “the fruit of the SPIRIT is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance,”\* so it would be contrary to every principle of either reason or religion to infer an increase of His Presence from an accession of harshness, self-confidence, superciliousness, and contempt.

We have, then, my brethren, warning enough against treading in the steps of those, who have thus forsaken their mother and joined themselves to a strange woman ; but “let him that thinketh he standeth, take heed lest he fall.” We have the best grounds for believing the Church of England to be a true, yea, in this land, the *only* true portion of the Church Catholic ; but however rooted and grounded we may feel in this belief, let us remember that there are attractions in the Roman Communion, which, if we expose ourselves to them, may shake our steadfastness in it, and in

\* Galatians v. 22, 23.



the end lead us astray. We should, therefore, abstain from attending, on whatever plea or pretence, any of her religious services. We should exercise much caution and distrust with regard to reading the works of her authors, especially those written in recommendation of her peculiar tenets. Indeed, unless duty requires it, and we feel sure that we possess sufficient information not to be misled by misstatements and fallacies plausibly set forth, we had far better avoid reading them at all : and we should be determined to give no heed to the good words and fair speeches of many of her adherents, who would lead us to desert the fold of our true Mother. But, my brethren, “ let all our things be done with charity.” Notwithstanding the schism of the Roman Communion in this land, notwithstanding her manifold corruptions in every land, let us still remember that she keeps whole and undefiled the Catholic Faith,—that though she has added to it grievously, she has not denied it, in any part or portion. It, therefore, ill becomes us to speak of her members in the language and temper adopted by many “ no Popery” zealots, as though they were only the children of Antichrist. Alas! we know not what spirit we are of, when we use such words. Neither may we, in our opposition to her, make common cause with those, between whom and ourselves there are far fewer points of agreement. We must contend earnestly for “ the faith,” as it was “ once delivered to the saints,” and while we allow that *the additions of Romanism are bad*, let us not

forget that the abstractions of Protestantism are worse, and have produced more unhappy results. We must not therefore, out of tenderness to Sectarians, make light of the distinctive principles of the Church, such as the doctrine of the Apostolical Succession of the Clergy, of Church Authority, Priestly Absolution, and Sacramental Grace; for these doctrines having been held from the beginning, and being capable of sure proof from Holy Scripture, if we abandon them, we open the door to the denial of all others; and so, independently of other evils, go the way to produce a reaction in favour of the whole system of Rome. It is, indeed, a remarkable fact, which has not been so much noticed as it deserves to be, that of those who have forsaken the Church to embrace it, the great majority have either been originally aliens from her Communion, or been trained up in a system which lays little or no stress on her distinctive principles. Let us, then, my brethren, lay *especial* stress on them; and that, not only on account of their own inherent importance, but because we cannot better serve the cause of Rome than by regarding them as *unimportant*: and whilst, on the one hand, we are careful to guard the faith against any additions, since whatever is added must needs, in some measure, impair its efficacy, let no love of popularity, no desire of being thought liberal, allow us, on the other, to give up any portion of it which may be unpopular. No, my brethren; let us “stand fast in the faith”—the whole faith, as it is recorded in the Scrip-

tures, was received by the Primitive Church, and is taught by our own.\* Let us pray for its diffusion and influence, and strive to recommend it by our own personal holiness ; and then, though our Church may be forsaken by some of her children, and, as far as lies in their power, betrayed by others, we shall be blessed with a comfortable assurance that she is not forsaken by God. Whatever the trials with which it may please HIM to visit her, we shall be enabled to feel, as her members, that though troubled, it may be, on every side, we are not distressed ; though perplexed, we are not in despair ; though persecuted, we are not forsaken ; though cast down, we are not destroyed.

\* See Appendix No. 3.

## APPENDIX No. 1.

In the 8th canon of the Council of Ephesus, held A. D. 431, the following passage occurs, "None of the most religious Bishops shall invade any other Province, which has not heretofore from the beginning been under the hand of himself or his predecessors. But if any one has so invaded a Province, and brought it by force under himself, he shall restore it, that the canons of the Fathers may not be transgressed, nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose by little, the freedom which our LORD JESUS CHRIST, the Deliverer of all men, has given us by HIS own Blood. The Holy and Œcumenical Synod has therefore decreed, that the rights which have heretofore and from the beginning belonged to each Province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old." (Hammond's Translation.) The account given by Venerable Bede, (Ecclesiastical History, book 2, chap. 2)) of the conference of St. Augustine, the first Archbishop of Canterbury, with the British Bishops, shows plainly that up to that time, *i. e.* about 270 years after this Council was held, the Bishop of Rome had exercised no jurisdiction in this country, where, nevertheless, a duly constituted Church had existed from almost the earliest days of Christianity. His present claim, therefore, to authority over us, is a manifest violation of the above Canon, which, as well as all the other decrees of the Council, is recognized as binding, by every portion of the Church. The utter untenableness of the Roman doctrine of the Papal supremacy is most conclusively shown by an American Prelate, the Right Rev. John Henry Hopkins, D. D. Bishop of Vermont, in a work, entitled "The Church of Rome in her Primitive Purity, compared with the Church of Rome at the present day," which was a few years ago re-published in England by the Rev. Henry Melvill. For a refutation of the other peculiar doctrines of Romanism, I refer the reader to *the Rev. William Palmer's Letters to Dr. Wiseman*—

## APPENDIX No. 2.

The following extracts are given merely as specimens of the teaching and prayers sanctioned in the Roman Communion. The first two are from "The Glories of Mary, translated from the Italian of St. Alphonsus M. Liguori, by a [Roman] Catholic Clergyman." Dublin : Duffy, 1848. The Author was canonized on Trinity Sunday, 1839, and previously to his canonization, all his writings were strictly examined, and declared to contain nothing contrary to sound doctrine or morality. My quotations are taken almost at random, for every page contains matter of the same character. Indeed were I to meet with any rational person inclined to join the Roman Communion, I would certainly place this book in his hands, as the most likely means to prevent him.

"Oh! if all men loved this most benign and loving lady, and had immediate recourse to her in all their temptations, who should ever fall? who should ever be lost? He who has not recourse to Mary, falls and is lost. St. Laurence Justinian applies to the Virgin the words of Ecclesiasticus: "I have walked in the waves of the sea;" "that is," says the Saint, "with my familiars, that I might rescue them from the shipwreck of sins." I walk along with my servants in the midst of the tempests to which they are exposed, in order to assist them and save them from rushing into sin."

"Benardine da Busto relates that a hawk came one day to seize on a bird that had been taught to repeat the words, *Hail Mary*; the bird cried out *Hail Mary*, and the hawk fell dead. By this the LORD wished to signify, that if an irrational bird was saved from destruction by pronouncing the name of Mary, how much more will he who is diligent in invoking Mary in his temptations, be preserved from falling into the hands of the devil. "When then," says St. Thomas of Villanova, "the devils come to tempt us, we must, like the chicken which, at the appearance of the kite, runs for protection under its mother's wing, fly to Mary the instant we perceive any temptation, without attempting to reason with it." "And thou," continues the Saint, "our lady and our mother, haste to defend us; for after GOD, we have no other refuge but thee, who art our hope and the protectress in whom we trust."\*—Page 100.

"St. Antonine relates, that a sinner who was in enmity with God, saw himself standing before the tribunal of Jesus Christ: the devil accused him, and Mary defended him. The enemy brought forward, against this poor criminal, a long catalogue of his sins, which, when placed in the balance of divine justice, preponderated over his good works. But what did his great advocate then do? She stretched forth her sweet hand,

\* Liguori, or his English translator, has here very much lowered the sense of the original, which, however, is also given: "Nescimus aliud refugium nitite; tu sola es unica spes nostra; tu sola unica patrona nostra, ad quam omnes aspiciamus." The exact translation is: "We know of no other refuge but thee; thou alone art our only hope; thou alone our only protectress, to whom we all look up?"

placed it on the other scale, and caused it to descend in favour of her client, and thus gave him to understand that she would obtain for him the pardon of his sins, if he would change his life. In effect, after the vision, this sinner was converted, and began a new life.

“Blessed John Errold, who, through humility, called himself the *disciple*, relates that there was a married man who lived in enmity with God. His wife, a virtuous woman, being unable to induce him to renounce sin, entreated him at least to practise, in honour of the mother of God, the devotion of saluting her with a *Hail Mary*, every time he passed by an image of the Virgin. He began to practise this devotion. One night, on his way to commit sin, he saw a light: he looked, and perceived that it was a lamp that burned before an image of Mary, holding in her arms the infant Jesus. He said the *Hail Mary*, as usual: but what did he see? He saw an infant covered with wounds streaming blood. Filled at once with terror and compunction, at the thought of having, by his sins, inflicted these wounds on his Redeemer, he began to weep: but he saw the infant turning away from him. Hence, full of confusion, he had recourse to the most holy Virgin, saying: “Mother of Mercy, thy Son rejects me; I can find no advocate more merciful and more powerful than thee, who art his mother. My queen, assist me, pray to him for me.” The divine mother answered: “You sinners call me Mother of Mercy, but you do not cease to make me a mother of misery, by renewing the passion of my Son, and my dolours.” But because Mary knows not how to send away disconsolate a soul that has recourse to her, she turned to her Son to ask pardon for that miserable sinner. Jesus still appeared unwilling to forgive him; but the holy Virgin, placing the infant in the niche, prostrated herself before him, saying: “Son, I will not depart from thy feet until thou dost pardon this sinner.” Jesus then said: “Mother, I can refuse thee nothing: thou dost wish me to pardon him, for thy sake I pardon him: make him come and kiss my wounds.” The sinner came weeping bitterly, and as he kissed the wounds of the infant, they were healed. In the end, Jesus embraced him in token of his pardon: the sinner changed his conduct, and afterwards led a holy life, enamoured of the most holy Virgin who had obtained for him so great a grace.”—Page 141—143.

The following is from “The Prayer Book of the Oratory of St. Philip Neri, King William Street, Strand.” London: James Burns.

“TO THE SACRED HEART OF JESUS.

“Behold, O most Loving Jesus, to what an excess Thy love has gone! Of Thy Own Flesh and most Precious Blood Thou hast prepared for me a divine banquet in which Thou givest me Thy whole self. What could have moved Thee to this transport of love? Nothing else, surely, than Thy most loving Heart. O adorable Heart of my Jesus, furnace of divine love, receive into Thy sacred wound my soul, that I may learn in that school of charity how to love my God, who has given me such wonderful proofs of His love: so be it.

“*Indulgences: 100 days each time. Applicable to the Dead.*”—Page 34.

There is also a “Prayer to the Heart of Mary,” (p. 39,) which well deserves to be extracted, but I have so much to insert, that I am obliged to pass it over. I give, however, the following, from the same volume, to a different Saint.

" PRAYER FOR THE ORATORY.

" THE CONGREGATION OF THE ORATORY IMPLEORES THE AID OF  
ST. PHILIP ITS FOUNDER.

" Look down from Heaven, Holy Father, from the loftiness of that mountain to the lowliness of this valley, from that harbour of quietness and tranquility to this calamitous sea. And now that the darkness of this world hinders no more those benignant eyes of thine from looking clearly into all things, look down and visit, O most diligent Keeper, that vineyard which thy right hand planted with so much labour, anxiety and peril. To thee then we fly, from thee we seek for aid, to thee we give our whole selves unreservedly, thee we adopt for our patron and defender. Undertake the cause of our salvation, protect thy clients, to thee we appeal as our leader, rule thine army fighting against the assaults of the devil; to thee, kindest of rulers, we give up the rudder of our lives, steer this little ship of thine, and, placed as thou art on high, keep us off all the rocks of evil desires, that with thee for our pilot and our guide we may come safely to the port of eternal bliss. Amen."—Page 75.

The next are from " Devotions to the Infant Jesus, as practised in the Oratory."

" ACT OF OFFERING

" TO THE MOST HOLY MARY.

" O Virgin and Mother, O Sacred Temple of the Divinity, O marvel of Heaven and earth, my great Mother Mary, it is but just that, whilst Thou hast brought forth for us an Infant God, we should adore in Thee the most exalted dignity of the Mother of God, and should consecrate to so worthy a Mother all the homage of our whole being. I therefore offer myself and give myself up wholly unto Thee this day, and desire with a resolute will to serve and love Thine Holy Child Jesus, my Saviour and my God. I know that in doing so I shall give Thee pleasure, and the homage which I pay to the Son, will be also an homage paid unto the Mother.

" Accept, then, O most loving Mother, this my offering of love, which, that it may be still more acceptable to Thee, I present to Thee by the Hands of the Infant Jesus. Ah! by those swathing bands in which thou didst wrap Him in the manger, bind my will, so that I may never retract the offering which I have made of myself this day to Thee, and to thy Holy Infant; place me under Thy most holy mantle, guard me, help me, and defend me to the last moment of my life. Amen.

" *Three Hail Marias to the Heart of the Most Holy Mary.*"

" ACT OF OFFERING

" TO THE PATRIARCH ST. JOSEPH.

" Most glorious Patriarch, chastest spouse of the great Mother of God, and reputed Father of my Lord Jesus Christ, my loving St. Joseph, confiding in the greatness of thy holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial Protector, Advocate, and Patron: and I firmly purpose to keep this devotion to thee always burning within my heart. And since I know that Thou wert appointed by the Eternal Father to be the Head of the Holy Family upon earth, I desire to be one of its devoted servants and friends, and I beg of thee to admit me into the number. I desire, unworthy sinner though I be, to render to thee also the homage which I pay to the infant Jesus, and to His Virgin Mother. I beseech thee also, O my most glorious Father St. Joseph, to obtain for me, through thy great merits and by thy most powerful intercession, the grace to imitate in my life thy most holy conversation with Jesus and Mary, so that I too, like thyself, may enjoy the assistance of Jesus and of Mary at my death, and in their arms may breathe forth my soul, saying, Jesus, Joseph and Mary, I give you my heart and my soul. Amen."—Page 13—15.

## "THE PATRONAGE OF ST. JOSEPH,

I.

"Dear Husband of Mary! dear Nurse of her Child!  
Life's ways are full weary, the desert is wild;  
Bleak sands are all round us, no home can we see!  
Sweet Spouse of our Lady! we lean upon thee.

II.

For thou to the pilgrim art Father and Guide,  
And Jesus and Mary felt safe by thy side!  
Ah! blessed Saint Joseph! how safe should I be,  
Sweet Spouse of our Lady! if thou wert with me!

III.

O blessed Saint Joseph! how great was thy worth,  
The one chosen shadow of God upon earth,  
The Father of Jesus—ah! then wilt thou be,  
Sweet Spouse of our Lady! a father to me?

IV.

Thou hast not forgotten the long dreary road,  
When Mary took turns with thee, bearing thy God;  
Yet light was that burden, none lighter could be:  
Sweet Spouse of our Lady! O canst thou bear me?

V.

A cold, thankless heart, and a mean love of ease,  
What weights, blessed Patron! more galling than these?  
My life, my past life, thy clear vision may see;  
Sweet Spouse of our Lady! O canst thou love me?

VI.

O give me thy burden to bear for a while;  
Let me kiss His warm lips, and adore His sweet smile;  
With her Babe in her arms, surely Mary will be,  
Sweet Spouse of our Lady! my pleader with thee.

VII.

When the treasures of God were unsheltered on earth;  
Safe keeping was found for them both in thy worth;  
O Father of Jesus! be father to me,  
Sweet Spouse of our Lady! and I will love thee.

VIII.

God chose thee for Jesus and Mary—wilt thou  
Forgive a poor exile for choosing thee now?  
There is no Saint in Heaven I worship like thee,  
Sweet Spouse of our Lady! O deign to love me!"—Page 22.

The following is from the "Hymn Book of the  
Oratory."

## "THE INFANT JESUS.

I.

"Dear Little One! how sweet Thou art,  
Thine eyes how bright they shine,  
So bright they almost seem to speak  
When Mary's look meets Thine!"

II.

How faint and feeble is Thy cry,  
Like plaint of harmless dove,  
When Thou dost murmur in Thy sleep  
Of sorrow and of love.



## III.

When Mary bids Thee sleep Thou sleep'st,  
 Thou wakest when she calls;  
 Thou art content upon her lap,  
 Or in the rugged stalls.

## IV.

Simplest of Babes! with what a grace—  
 Thou dost Thy Mother's will;  
 Thine infant fashions well betray  
 The Godhead's hidden skill.

## V.

When Joseph takes Thee in his arms,  
 And smooths Thy little cheek,  
 Thou lookest up into his face  
 So helpless and so meek.

## VI.

Yes! Thou art what Thou seem'st to be,  
 A thing of smiles and tears;  
 Yet Thou art God, and heaven and earth  
 Adore Thee with their fears.

## VII.

Yes! dearest Babe! those tiny hands,  
 That play with Mary's hair,  
 The weight of all the mighty world  
 This very moment bear.

## VIII.

Art Thou, weak Babe! my very God?  
 O I must love Thee then,  
 Love Thee, and yearn to spread Thy love  
 Among forgetful men."—Page 9—11.

I conclude these Extracts with a passage from "A Manual of Devotion for the use of the Brethren and Sisters of the Confraternity of the Living Rosary of the Blessed Virgin Mary. By Ambrose Lisle Phillips, Esq. By lawful authority. Derby: Richardson, 1843."

"Oh, modest downcast lovely eyes of the Virgin Mother of my divine Jesus! Oh, that it could be granted to me, one day, to behold you! Oh, fresh and blooming cheeks of this dear virgin! Oh, that I could conceive that modest blush which suffused her virginal face at the salutation, even of God's angel! Oh, that blush would suffice to purify the heart of the most shameless libertine, could it be granted to such an one to behold the blushes of God's mother."—p. 46.

How any person, possessed of common reason, can forswear the use, in public, of our Book of Common Prayer, and, in private, of such devotions as those of Andrewes, Laud, Taylor, Ken, Wilson, and many other writers of our Church, and take up, in their stead, with such wretched stuff as is contained in this note, is to me *altogether* inexplicable. I will venture to say, that for *heresy*, absurdity, and extravagance, there is nothing to compare with it in the writings of the lowest 'Evangelical' amongst us.

### APPENDIX No. 3.

The *Morning Post* of November 11, gives the following remarks from the *Univers*, a Roman Catholic paper, on the recent letter of Lord John Russell to the Bishop of Durham.

“ We cannot say to what inspiration Lord John Russell yielded in writing this letter, but it must be affirmed that such inspiration has not been a happy one. In the very page in which the Minister points out a usurpation of power on the part of the Pope, he, though a simple layman, takes on himself to perform an act of spiritual authority, and to condemn, *ex cathedra*, as mummeries, innovations, and superstitions, not only the liturgical practices of his own Church, but the administration of a sacrament, the confession and the absolution, which are preserved, recommended, and prescribed by the laws of the very Church in which this great Minister arrogates to himself the rights of Pontiff! In truth one would be inclined to suppose that Lord John Russell had never read the English Prayer-Book, for he could there learn what he is ignorant of. The head of the English Government is evidently anxious to complete the Reformation. If he will not have either Confession or Absolution, the Gorham affair has revealed his sentiments on the Sacrament of Baptism, just as certain episcopal nominations have shown how he intends exercising the spiritual supremacy which he holds from his Sovereign. His letter consequently contains a double declaration of war; one against the Roman Catholic Church, the most sacred rights of which he tramples under foot, threatening it with the code of Elizabeth; and the other against the least Protestant part of the official Church. Lord John Russell, that ardent defender of the prerogatives of Queen Victoria against the Pope, usurps those same prerogatives to his own advantage, and threatens to excommunicate every member of the Church established by law in England, who shall call in doubt the infallibility of the State to defend the infallibility of the Church, called National. This new complication promises some interesting episodes. We shall see if the Protestants who reject the spiritual supremacy of Pius IX, will accept that of Lord John Russell.”

The cause of the Church of England is not likely to receive much benefit from the championship of a statesman, who exposes himself to such retorts and animadversions as these.

BIRMINGHAM :

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THE POSITION OF OUR CHURCH AS TO  
ROME.

A SERMON



PREACHED IN THE

Parish Church of Compton Dando,

ON

TUESDAY EVENING, NOV. 5, 1850,

IN

COMPLIANCE WITH THE RECOMMENDATION OF  
THE LORD BISHOP OF BATH AND WELLS.

BY THE

REV. WILSON PEDDER, M.A.,

VICAR OF COMPTON DANDO;

LATE VICE-PRINCIPAL OF THE DIOCESAN THEOLOGICAL COLLEGE,  
WELLS.

*Any profits from the sale of this Sermon will be devoted to the Restora-  
tion of the Chancel in Compton Dando Church.*

LONDON:

JOSEPH MASTERS, ALDERSGATE STREET,  
AND NEW BOND STREET.

MDCCL.

LONDON :  
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ALDERSGATE STREET.

## A SERMON.

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### REVELATION III. 3, 4.

“Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God: Remember therefore how thou hast received and heard, and hold fast and repent.”

“HE that hath an ear, let him hear what the Spirit saith unto the Churches!” For those Churches which the SPIRIT by His Evangelist S. John addressed in the Book of Revelation, have their counterpart in each successive stage of the world’s existence. And so at this day the warning and exhortation of the text, first addressed to the Church of Sardis, may well also be looked upon as peculiarly applicable to the Church of England; and will, therefore, lead us to a consideration of the present position of our Church, and our duty consequent thereon.

1. Now at the present time, and more particularly in connexion with the events which this day brings to our remembrance, our thoughts turn naturally first to our position with regard to the Church of Rome. As to the event brought to our minds each Fifth of November, I need not say much; indeed of late years, a feeling

has very generally prevailed that more harm than good was done by the annual display of hostility against the Romanists which was usual on this day. They were considered to have become peaceable and well disposed citizens, and little likely ever again to be parties to such a diabolical plot as was laid against the chief estate of this realm of England. Persons, indeed have been bold enough to declare that the whole story about the Gunpowder Plot is a mere idle tale, or if there is any truth at all in it, it was only the mad freak, they say, of some mad enthusiastic in the Church of Rome. Would that it were so! Would, for the sake of religion, that history did fix the origin and carrying out of the plot upon a few hot-headed Romanists only, and did not trace a guilty knowledge of it at any rate without a doubt to the See of Rome itself: "inferior plots had been forbidden by Rome, lest they should mar this great one:"<sup>1</sup> after it failed it was apologized for and justified by some of their greatest divines, nay more, it has been remarked—and the remark is fully borne out by history—"There is not an enormity which has been practised against people or kings in the Name of God, but the divines of that unhappy church have abetted or justified."<sup>2</sup> But we had begun to hope that Rome was relenting—that by a conciliating policy she would gradually lose her influence in England, and quietly retreat within her own lines:—as toleration had been extended to Protestant dissenters, and they were relieved from all pains and penalties on account of their religion, so it was argued, and justly, that Romish Dissenters should also be relieved, that they too, within certain clearly defined limitations, might exercise their religion undisturbed by civil interference. This, however, does not appear to have satisfied the Church of

<sup>1</sup> See Dr. Pusey's Fifth of November Sermon, p. 32.

<sup>2</sup> Idem, p. 28. See also Bp. Taylor's Sermon on November 5.

Rome—their aim has been, disguised indeed for a time, but now fully come to light, to reassert their claim over the ecclesiastical affairs of England. Within the last month a Bull or Brief has issued from the Pope of Rome, claiming jurisdiction over all baptized persons in England, and parcelling out the country into one archdiocese and twelve dioceses, and he has sent a Cardinal-Archbishop to preside over an archdiocese of Westminster, that city being fixed upon as the metropolitan see.—“Great as are the usurpations of the Popes of Rome upon the rights and liberties of England in times previous to the Reformation, it may be doubted whether any act of the Popes ever surpassed in audacity that of which the present Pope has been guilty, in annihilating (as far as in him lies) two ancient provinces of the Western Church, those of Canterbury and York, forming them into a single province under a Cardinal-Archbishop.”—And this act more than any other sets forth the schismatical character of the Romish Church here in England.

Let me, as simply, and in as plain language as may be, relate to you the history of the English Church—that Church into which we have been baptized, and who has nurtured us from our youth up. It is very often said, and particularly by Romanists, that we are schismatics—that our Church is nothing more than one of the Protestant sects. Now the Church of England *never did separate* from the Church of Rome! For a time the Bishop of Rome exercised an usurped jurisdiction over our Church, which usurped powers were lawfully set aside. But let us look to facts. It is related by the earliest Christian historians that some of the Apostles passed over into Britain: some in particular mention that S. Paul, after his first imprisonment at Rome, fulfilled his intention of preaching the Gospel in Spain, and had gone to the utmost bounds of the



West, and the islands that lie in the ocean. It has therefore reasonably been supposed that he was either himself in Britain, or that he sent some of the companions of his travels to make known on these shores the Name of CHRIST. It is certain, however, that a Christian Church with Bishops, Priests, and Deacons was planted here in the time of the Apostles, and as it would appear at the date of S. Paul's travels to the West, A.D. 63. And a Christian writer in the second century speaks of "the country of the Britains that could *not be approached by the Romans*, but subservient to the religion of CHRIST." And Britain can boast of adding to the Noble Army of Martyrs for the Faith, and of sending her Bishops to be present in councils of the Church nearly 300 years before the Bishop of Rome claimed to exercise any authority over or in the English Church. In the fourth century, there were three Metropolitan Sees in Britain, as there were three provinces: York, London, and Caerleon. And for the first 600 years after CHRIST, (as I have said) no ecclesiastical authority was exercised in Britain by the Bishop of Rome. So true is this, that Gregory himself, about A.D. 590, being told that certain children who had been brought to Rome to be sold as slaves, came from the Isle of Britain, did not even know, but inquired for information, *whether Britain was Pagan or Christian?* And the British Bishops declared to S. Augustin, whom Gregory had sent into England as "Vicar of the Apostolical See," that they were under a Metropolitan of their own, and that they knew nothing of the Bishop of Rome as an ecclesiastical superior. The words of Dinoh, Abbot of Bangor, are very striking, "He knew no obedience due to him whom *they called the Pope*, but the obedience of love; that under God they were to be governed by the Bishop of Caerleon."

Another point very worthy of remark is, "the

opposition which the Church of Britain maintained against the Church of Rome, siding with the Eastern Churches concerning the observation of Easter and administration of Baptism." "Is it credible," asks Abp. Bramhall, "that the whole British and Scottish Church should so unanimously have dissented from Rome for many hundred years together, if they had been subject to the jurisdiction of the Roman Bishop, as of their lawful Patriarch? or that the Bishop of Rome in all that time (for six hundred years) never so much as question them for it, if they had been his subjects?" But Pope Gregory, who sent Augustine, was very far from claiming authority, which later Popes, and which the present Pope have claimed. "He made a regulation in accordance with the canons that the Bishops and Metropolitans of England should be always appointed and consecrated in their own country, and had no sort of intention to claim the right of confirming or ordaining them. And accordingly the Metropolitans and Bishops of our Churches were always consecrated without reference to the See of Rome till the twelfth or thirteenth century,—nor were our Bishops summoned to attend Synods held by the Popes until about the same period." At length, from the time of Pope Gregory VII. (A.D. 1080), the Papal jurisdiction was thrust into England, as it was into other countries; and for four hundred years no country in Europe suffered more from Papal usurpation, and with greater reluctance, than England. I say, with greater reluctance, for, from the very first interference of Rome with the Church of England, protests, remonstrances, canons, and constitutions, were from time to time issued against the usurpation. That usurpation, however, was not for ever to continue; and though worldly motives might have chiefly weighed with him who was foremost against Rome, yet, in God's mysterious providence, He frequently allows evil men, from their own evil mo-

tives, to work His will. "Jehu did not please GOD ; but his reformation did. Nebuchadnezzar and Ahasuerus were idolaters, but their edicts for GOD'S service were religious. The temple in which our LORD was presented, and in which He preached and worshipped, had been repaired and restored by the impious and cruel Herod, who sought our LORD'S life." And so, we are not careful to defend all who had any part in throwing off the usurped powers of the Pope at the time of the Reformation ; but we look upon it as GOD'S work, and bless Him for overruling and directing others to His own glory and the good of His Church. But then it is not unfrequently said, that what was done at the Reformation, was merely the work of the civil power, that the Church in her spiritual capacity had no hand in it. Here again is a misrepresentation.—In the provincial Synods of Canterbury and York, in 1534, the question was proposed, "whether the Bishop of Rome has, in the word of GOD, any greater jurisdiction in the realm of England, than any other foreign Bishop?" When it was decided he had *not* ; and to this decision the Universities and religious establishments throughout the kingdom declared their assent—*one* Bishop only refused to unite in this general decision of the English Church—and thus the ordinary jurisdiction of the Pope over England was regularly and lawfully suppressed ; and this first point being gained, the Church, by her own internal spiritual authority, gradually removed those abuses, which, for so many ages had been forced upon her by a foreign Bishop, who hath not nor ought to have any jurisdiction in this realm of England. So the Church of England did never separate herself from *any* Christian Church, or make a division in the Church Catholic ; she purified herself indeed from Romish errors, usurpations, and corruptions, but she did not sever herself from the Catholic Church, nor even from the Church of Rome

—whose orders and baptism she holds valid. That she is not schismatic, even the confession and practice of Popes and Romanists themselves prove. For *two* Popes of Rome (Paul IV. and Pius IV.) offered to confirm the Book of Common Prayer, which contains the doctrine and discipline of the Reformed Church of England, if Queen Elizabeth would acknowledge the Pope's supremacy; and Roman Catholics here habitually conformed to the worship of this Church for the first twelve years of Queen Elizabeth's reign, after which time they were prevented from doing so by the excommunicating Bull of Pius V. April 27, 1570. From that time to the present, the Popes of Rome directly or indirectly, openly or *stealthily*, but chiefly the latter, have been aiming to reclaim their usurped authority over our Church and country; but it has been reserved for our day to witness the boldest attempt that modern times have beheld to restore Popery amongst us. You have already heard your own Bishop's opinion in his Pastoral Letter. I will read you the opinion of the Bishop of London.

“The recent assumption of authority by the Bishop of Rome, in pretending to parcel out this country into new dioceses, and to appoint Archbishops and Bishops to preside over them, without the consent of the Sovereign, is a schismatical act, without precedent, and one which would not be tolerated by the Government of any Roman Catholic Kingdom. I trust that it will not be quietly submitted to by our own.

“Hitherto, from the time of the Reformation, the Pope has been contented with providing for the spiritual superintendence of his adherents in this country by the appointment of vicars apostolic, bishops who took their titles as such, not from any real or pretended sees in England, but, from some imaginary dioceses *in partibus infidelium*. In this, there was no assumption of spiritual authority over any other of the subjects of the English Crown than those of his own communion. But the appointment of Bishops to preside over new dioceses in England, constituted by a Papal brief, is virtually a denial of the legitimate authority of the British Sovereign, and of the Eng-

lish Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm."

And these are no isolated or extreme opinions, but they express the general feeling of all Churchmen at this sad juncture.

Such is our position as regards the Church of Rome at the present time; and the occasion has justified me in referring to the early History of our Church to show that she existed here in England near six hundred years without any connexion with Rome; that from that time she gradually was encroached upon by the Bishops of Rome, and her pure doctrines derived from, and existing here in, the Apostolic age, were grievously corrupted and added to; that in the sixteenth century, the Church, by her own undoubted authority, removed those corruptions, without any detriment to her Catholicity—still retaining within herself her Divine Mission through her three-fold ministry, and her consequent title to the entire and undivided allegiance of the English people. Aforetime the Church of England has acted and suffered for the truth, and she must be prepared to do the same again. As a first act, to show our love to our Church and our abhorrence of the late schismatical act of the Pope and Church of Rome, I would call upon you in compliance with the recommendation of our Bishop, individually to sign a solemn protest against, and an unqualified renunciation of the intended and usurped authority of the Bishop of Rome; and secondly,<sup>1</sup> an address to our own Bishop, thanking him for his fatherly care in coming forward so promptly, as on a former occasion,<sup>2</sup> in defence of our

<sup>1</sup> See Appendix.

<sup>2</sup> Reference is made, I need hardly say, to the solemn and most consolatory declaration of his Lordship on occasion of the Judgment of the Judicial Committee of Privy Council, *re Gorham v. Bishop of Exeter*.

Church, and praying him to persevere, assuring him of our earnest prayers in these dark and dangerous days. But we must not be content, and think all is done, when we have protested, appealed, and addressed. "He that hath an ear, let him hear what the Spirit saith unto the Churches." "Be watchful and strengthen the things that remain, and are ready to die: for I have not found thy works perfect before GOD. Remember therefore how thou hast received and heard, and hold fast, and repent."

I had purposed speaking of our position, not only as regards the Romish Church, but as regards even a more dangerous, because a more plausible and subtle <sup>form</sup> enemy. I mean infidelity under the more fascinating ~~form~~ of Rationalism; and this heresy is making a fearful progress in our land, and is encouraged;—for the days, my brethren, are gone by when we may shrink (nay, there never was a time when the messengers of truth ought to have shrunk) from speaking out plainly when GOD is concerned;—I say, that system of misbelief, which in effect makes human reason its GOD, is encouraged by those high in authority in a Christian country. This point, as well as further notice of the peculiar errors of the Church of Rome, I must reserve for future consideration; for in conclusion, I would make a few practical remarks bearing upon what has already been said. May not this present distress be a judgment on our land, and especially on our Church, for our own carelessness in not striving to live up to her holy teaching; taken as a body, is it beyond the truth to say, that members of the Church of England have less regard for her authority and doctrine, than any of those sects, which separate from her, have for their peculiar tenets? Is it beyond the truth to say—that the majority of those who call themselves Church-people have fewer fruits of faith to show, than many of those who have separated from the Apostles' doctrine and fellowship? Is not the

witness of the Spirit true concerning us ; “ I have not found thy works perfect before GOD ? ” Iniquity has abounded, and the love of many has waxed cold. GOD’s Word, GOD’s Sacraments, GOD’s Holy days are despised and set at nought ; some never keep Holy day ; never come to GOD’s House or His Sacraments ; never hear or read GOD’s Word. They call themselves Church men and women because they have been Baptized at Church, and think they will be buried at Church ; and yet their daily life and conversation brings only reproach on that worthy name, by which they call themselves, and they, more than any others, give occasion to the enemy to blaspheme ; they, more than any others, are paving the way for Popery and infidelity. But yet there is hope ; our case is not yet forlorn. Hear what the Spirit saith : “ remember how thou hast received and heard ; and hold fast and repent.” As a Church, we have received more from GOD than any other branch of His Church on earth ! delivered not once or twice only, but over and over again from dangers that threatened us, and from calamities in which we were actually involved. “ We have heard with our ears, and our fathers have told us what GOD did in their days and in old time before them.” “ Stand fast therefore in the liberty wherewith CHRIST hath made you free.” “ Stand fast and hold the traditions which ye have been taught.” “ Watch ye, stand fast in the faith.” Show your zeal for the truth, not merely in words and high profession, but in earnest and enduring prayer, and living day by day in accordance with the Scriptural and Catholic teaching of the Book of Common Prayer. For what benefit can the bare profession of attachment to the Church of our forefathers bring to us or to her, if our lives contradict her lessons of practical holiness ? Be not satisfied then with holding fast to the Church in words, but repent, and bring forth fruits meet for repentance !

The most effectual way of opposing these presumptuous pretensions of the Romish Church, is to show forth in our daily life our living faith in the Scriptural doctrines of the English Church, cheerfully to take advantage of all the means of grace afforded by her, gladly following her godly order, turning neither to the right hand nor to the left. Let all men see that we are influenced only by the highest motives, by the love of GOD'S Truth as received in the Church from the very first, with no cringing servility to the temporal powers, with no seeking for popularity, with no desire for novelties, with no bitterness against those who differ from the Church, so shall we convince the gainsayers that we are in earnest, so shall we be far more likely, than by any argument of words, to bring to our side those who oppose themselves, or who have deserted the fold of their fathers on the ground that the Church of England is a mere creature of the State and has no life apart from that. O, had the English Church ever had less regard for the praise and approbation of the rulers of this world, she would not need to be reminded, as now she does, of the applicability of the language of the Psalmist to herself, "It is better to trust in the LORD, than to put any confidence in man; it is better to trust in the LORD, than to put any confidence in princes."

"Our fathers hoped in Thee, they trusted in Thee, and Thou didst deliver them; they called upon Thee and were holpen, they put their trust in Thee and were not confounded." And He will deliver us now, if, trusting in Him, we truly seek His strengthening aid: It may be after a long struggle, it may be after the loss of all earthly goods, it may be after fiery trial and persecution, *it may be after the rejection of all Christian Truth by the State of England.* Yet whatever times be coming upon the earth, one thing we have to do, to remember our calling—our position—our duties.



“He that hath an ear to hear, let him hear what the SPIRIT saith,” not to the Church of Sardis alone, not to the Churches of Ephesus, Smyrna, Pergamos, Thyatira, Philadelphia, or Laodicea, but to the Church of England! The voice of the Spirit was disregarded by the Churches of Asia.—And where are they? Where the Church of England will surely be, unless she hearken to what the SPIRIT saith unto her :

“Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent.”

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*Note.*—It has not been deemed necessary to make particular references, which being numerous, might only perplex them for whom the sermon is specially intended; but the writer would here say in general that he is indebted to Archbishop Bramhall, Dr. Wordsworth, and Mr. Palmer.

One object he had in view, was to bring before his people as simply as he could in a single sermon the position of our Church as to Rome, for he is convinced that unless churchmen are thoroughly instructed on this point, and it can be satisfactorily proved to them that we are an Independent Church, subject only to an Œcumenical Council, the present claims of the Bishop of Rome will undoubtedly prevail.

## A P P E N D I X.

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### PROTEST.

*“ In the Name of God. Amen.”*

WHEREAS the Bishop of Rome, in pursuance of an aggressive policy not attempted in this country since the Reformation by the boldest of his predecessors, has presumed to nominate a Romish Ecclesiastic as Archbishop of Westminster, and to designate other English cities or towns, as Episcopal Sees in communion with the Church of Rome; and more especially as concerning the undersigned, has affected to transfer the Episcopal charge of our Right Reverend Father in GOD from his hands to those of a pretended Bishop of Plymouth :

We, the undersigned, inhabitants of the parish of Compton Dando, in the Diocese of Bath and Wells, do most solemnly protest against, and expressly renounce this audacious act of invasion and usurpation on the part of the Bishop of Rome, and do hereby pledge ourselves, individually and collectively, to do all that in us lieth, and by every lawful means to resist this and every other encroachment upon the rights and liberties of this Church and nation.

*To the Hon. and Right Rev. the Lord Bishop of Bath  
and Wells.*

WE, the undersigned, inhabitants of the parish of Compton Dando, in the Diocese of Bath and Wells, beg to approach your Lordship at this unprecedented crisis with heartfelt gratitude to Almighty GOD for having once more put into your Lordship's heart to stand forth in behalf of the English Church.

We need not say how entirely our hearts respond to the sentiments expressed in your Letter addressed to the Clergy of your Diocese, and that it shall be our earnest endeavour, with GOD's help and blessing, to join with them in carrying out the solemn advice contained therein.

Assuring your Lordship of our constant prayers in your behalf, and that GOD may long spare you to be a guardian of the truth; and ourselves desiring a continuance of your Lordship's prayers, as well as fatherly counsel and advice, we beg to subscribe ourselves, Right Reverend Father,

Your Lordship's faithful and obedient  
Children and servants.

THREE PRESENT SPECIAL DANGERS TO  
CHRISTIAN SANCTIFICATION



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A SERMON

PREACHED IN THE

PARISH CHURCH OF ST. PETER THE  
GREAT,

OR SUBDEANRY, CHICHESTER,

ON SUNDAY, FEBRUARY 24<sup>TH</sup>, 1850,

BY

THE REV. THOMAS W. PERRY,

*Assistant Curate.*

CHICHESTER:

W. HAYLEY MASON, EAST STREET.

J. H. PARKER, OXFORD AND LONDON ; H. S. KING, BRIGHTON.

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1850;

***JUST READY.***

**BY THE SAME AUTHOR.**

**REVIEW OF LENT TEACHING,**

**A Sermon, preached in the Parish Church of Subdeanry,  
Chichester, on the Sunday next before Easter, 1849.**

*Printed by request.*

Any apology for the publication of the following Sermon must be sought in the Discourse itself, and in the statement —that local circumstances prevented its being *preached* to more than a small portion of the Parishioners of Subdeanry. What was said to *some* would of course have been said to *all*, if opportunity had offered: and therefore the Sermon is now printed chiefly with a view to such parishioners as did not hear it.

Since the Sermon was delivered, two of the Dangers pointed out have been, in some degree, realized.

1. The Judicial Committee of the Privy Council has *pronounced judgment* in the cause of Gorham *v.* the Bishop of Exeter. The judgment itself amounts to this—*that the Church of England has no FIXED belief upon one of the most important Doctrines of the Christian Faith.* The decision is *virtually* this—*that two OPPOSITE and CONTRADICTIONARY doctrines ARE BOTH TRUE.* And therefore—that those who DO HOLD and those who DO NOT HOLD the doctrine *that all Infants are regenerated in and by the Sacrament of Baptism*, are, equally, sound and consistent members or ministers of the Church of England. If this were so, it would follow, that it mattered little or nothing which doctrine is taught and believed: and the danger *now* is that this decision may *mislead* people so to think. But happily, as was said in the Sermon itself, the decision of *The Judicial Committee* IS NOT the decision of the *Church of England*—it may be added—*COULD NOT BE*, even though her living members were tamely to acquiesce in it. Moreover, if it had been, it is difficult to imagine that one could have received a decision based upon such slender reasoning as (if it be not *very presumptuous* to say so) is the judgment just pronounced.

But THE FACT REMAINS that *the judgment has been pronounced*: and that the Archbishop of the Province *concurs* in the decision of a *State* court, which directly contradicts and sets aside, not only the decision of one of His Grace's Provincial Bishops, but also the decision of the Archbishop's own Judge, in his own *Spiritual* Court.—“*The people shake their heads at us*”—are words which we read in Church, out of the Psalms for the 9th Morning of this Month. *Sadly applicable* at present to the Church of England, did they seem to the writer, who had but just before seen the judgment which had been delivered on the previous afternoon.

2. The Bill for *legalizing Marriage with a deceased wife's sister*—has been read a second time in the House of Commons, and will, doubtless, pass in that branch of the Legislature. But we may still hope that, under God, the wisdom and firmness of the House of Lords will prevent it from becoming the law of the land.

*March 14, 1850.*

# A SERMON,

&c.

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“ *For this is the will of God, even your sanctification.*”

1 THESS. iv. 3.

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TWO things, brethren, are plainly required of every Christian—First, to find out, if he can, the will of God. Secondly, to endeavour to do God’s will.

Now no Christian can really have any difficulty about the first of these: however young, or however ignorant he may be, he cannot help knowing that it is God’s will *he should be holy*. His own *natural* conscience even would tell him this, pointing out, as it does to all people, the difference between right and wrong, between good and evil: “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.” (Rom. ii. 14. 15.)

But the *Christian* has an *enlightened* conscience—enlightened by the Spirit of God, which he received in his Baptism,—and by this it is that he is convinced more clearly than an un-baptised man, of the evil of sin, know



more truly than a heathen man, the wrongfulness of disobedience. He feels that unholiness and disobedience are not God's will, but altogether contrary to His will.

And if this enlightened conscience has been allowed to do its work, if a Christian does not turn away from its whispers and listen to the voice of evil, if he does not stifle it, by doing those things against which it warns him—then, by degrees, it will tell him *more and more plainly* what the will of God is, not in great matters only, but in little matters also. We see this even in the case of children, who, after their baptism, were *taught* nothing, or but very little, of the will of God. Such children have, from the first, a clear perception—a sort of instinct,—of what they may do and say, and of what they may not say, and may not do; and if they *act* upon what they feel and know, then their perception becomes clearer and clearer: if they do not so act, then their power of discerning God's will gets gradually weaker, their mind becomes duller, their soul less and less alive to the duties of faith and obedience—more and more ready for unbelief and disobedience.

But Almighty God has not left Christians to learn His will *only* by their enlightened conscience. He has graciously provided other means to help us to this knowledge. The *Laws of a country*, and especially the Laws of a *Christian* state and land, such as this in which we live, are proofs of God's Providential care over us in this matter. For what are they, but so many *teachers* and *witnesses* to those who have to learn His will? *Witnesses* that some things are right, that other *things* are wrong—*teachers* of what may be done, and of *what* must be left undone:—*teachers* and *witnesses*

that there is One Whose will this is, and Who has given authority and power unto men, to reward the good, and to punish the evil : “ Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” (Rom. xiii. 3, 4.)

And more than this—there are other teachers, whom God has provided to tell us of His will. *Parents* are our instructors herein. They have the charge of our earliest, tenderest years. To them is committed the weighty duty, of telling their little ones what is God’s will. They are to train their minds, to lead their wills, to watch their actions, to mark their words, to learn, if they can, their thoughts.—And why ? In order that conscience may become more tender, its warnings clearer, its voice louder. They are to instruct them diligently and carefully in the knowledge of God’s will, that so conscience itself may be informed, the mind enlightened, the heart touched, the soul strengthened.

But then those who have to make the laws—those to whom God has given children,—may themselves be ignorant or disobedient. Rulers and parents may know but little of the will of God, or they may be unwilling to teach the little that they know. So then there is another teacher. *The Bible* is the word of God : Holy Scripture contains the *revelation* of His will. And what does it teach us of that will ? It tells us that “ God created man in His Own Image”—that so upon this earth which

He had made, there might be a likeness of Himself, an image of His glory. It speaks to us of the law which He gave to man—a law which promised him life, upon condition of obedience—a law which would secure him from death, if he fulfilled it. But it tells too, how man broke that law—*forfeited God's blessing—lost that life—became subject unto death.* It shews us man once *holy, blessed, happy*, then *sinful, cursed, miserable* : more than this it tells us ;—it speaks of God still loving him, yearning after him, resolved to bless him if he would be blessed—determined to renew again His Own work—planning how to restore to holiness, to peace, to bliss, to life, His fallen, helpless sons. The Bible speaks to us of God's promise that He would do this, of His wish to fulfil it, of His Will and resolve that it should be accomplished. And too, it tells us *how* God did perform His promise—it speaks of the gift of His Only Begotten One—of the willing coming of the Son of God, of “ His conception in faith, His birth in humility.” It relates that God “The Word was made Flesh and dwelt among us”—that He was called “ Emmanuel, which being interpreted is, God with us.” It declares to us that the Son of God took up into His Divine Nature our human nature, that He might make it holy ; was born, that we might be born again in His image and likeness ; lived on earth that He might teach us His Father's Will—Himself obeyed that will, that He might be to us a *Pattern* of obedience—suffered that He might be our propitiation, died that He might be our ransom, arose that He might be our Life, went up to heaven “ that He might receive *gifts for men,*” sent forth His Spirit that we through *Im* might become partakers of His gifts.

And more than this the Bible says to us—for it tells us that Christ is *with* us, though we see Him not; it shews us *where* He vouchsafes to us His gifts, though no longer He treads this earth; it teaches us that *now* as always, “THIS is the will of God, even our sanctification,” that is *our holiness*. It says that Christ makes us holy by His Holy Spirit, “Know ye not that your body is the temple of the Holy Ghost Which is in you, Which ye have of God?” (I Cor., vi. 19.) “the temple of God is holy, which temple ye are.” (I Cor., iii. 17)—that in His Church He communicates that Spirit, “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; ¶And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; In Whom all the building fitly framed together groweth unto an holy temple in the Lord: In Whom ye also are builded together for an habitation of God through the Spirit” (Eph. ii, 19, 20, 21, 22.)—by our baptism gives it to each one of us to *make* us holy, “by One Spirit are we all baptized into one Body.” (I Cor., xii 13) “according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost,” (Titus iii. 5)—gives *Himself* to us at His altar to *keep* us holy; “The cup of blessing which we bless, is it not the communion (*i. e.* the *communication*) of the Blood of Christ? the bread which we break, is it not the communion (*i. e.* the *communication*) of the Body of Christ.” (I Cor. x. 16). For to His apostles He said, “Now I go my way to Him that sent Me,”—yet said also to them, “Lo! I am with you always, even unto the end of the world!”—~~with you~~

in your work as the founders of My Church—with you in the persons of your successors as its builders and perfecters—with you and them by My Holy Spirit in holy sacraments, in holy rites, in holy teaching, in holy discipline—with you *now*, with you for *ever*; for “He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the *perfecting* of the saints, for the work of the ministry, for the *edifying* (*i. e.* the building up) of the body of Christ: till we *all* come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (Eph. iv., 11, 12, & 13.)

And besides the Bible—the Word of God—there is another Teacher of the will of God. *The Church* has ever taught His Will.—Whether men did know or did not know *the Word of God* the Church has ever declared His will according to that word. It was in the *power* of the Son of God to send her to teach His Father’s will—and it was the *will* of Christ her Lord that she should go and teach it. Unto “the eleven disciples . . . “Jesus came and spake unto them saying, All power is given unto Me in heaven and in earth, Go ye therefore, and teach [*i. e.* make disciples of] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo I am with you always, even unto the end of the world.—Amen.” (Matth. xxviii. 16-20.) *And from that day to this she has taught it; yes, and she must ever teach it until that day when He shall come again.* Her office it has been, and is, to proclaim it. And she has sought to fulfil

her office ; at all times, in all places, and under all circumstances. She has preached Christ's *gospel* to the poor and to the rich, she has taught *the faith* of Christ to the learned and to the ignorant, she has administered the *discipline* of Christ without distinction to the peasant and to the prince. In the palace or the cottage, in the city or the village, to the civilized or to the barbarian, the Church's voice has ever been, "this is the will of God, even your sanctification."

And you and I, brethren, in this part of Christ's church, have heard this voice, and have learnt the will of God : here we are bidden to strive to do it, here we are helped in our endeavours to perform it.

From what I have now said, we learn,—that God's will is our sanctification,—that we are bound to do His will—that in His Church He hath given to us the means of grace by which He enables us to do it.

Now sanctification relates to two things—it relates to our *faith* ; and it relates to our *practice*. It refers to our *belief*, for "without faith it is impossible to please God, for he that cometh to God must *believe* that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi., 6) "And this is God's commandment, That we should *believe* on the name of His Son Jesus Christ." (1 John iii., 23) "Whosoever abideth not in the *doctrine* of Christ hath not God." (2 John, 9.)—It refers to our *conduct*—"God hath not called us unto uncleanness, but unto holiness." (1 Thess. iv., 7) "The God of peace . . . make you perfect in every good work, to do His will." (Heb. xiii., 20, 21) And of these two things—a *right faith and a holy life*, our sanctification is made up. Neither faith alone, nor holiness alone, but

both joined together in every one of us: so St. James says, "by works a man is justified, and not by faith only, for as the body without the spirit is dead, so faith without works is dead also." (St. James ii., 24, 26) So St. John teaches, "Whosoever *believeth* that Jesus is the Christ, is born of God: and every one that loveth Him that begat, loveth Him also that is begotten of Him. . . . This is the love of God, that we keep His commandments." (1 John v., 1, 3) Mark the argument; he who believes in God is born of God; but to be a Son of God, implies that we love Him Who is our Father; therefore we must keep His commandments, for this is the love of God.

Almighty God then, hath *joined together* A SOUND FAITH and A HOLY LIFE, and what He "hath joined together let no man put asunder."

Now brethren, I have been led to make these remarks for two reasons. First; they are suggested by the services of the day. This is the second Sunday in Lent: it is also St. Matthias's day: and the Church to-day has been teaching us special lessons of faith and holiness. She has warned us by the fearful example "of the traitor Judas," to beware lest we fall from our steadfastness in Christ: she tells us that Almighty God in his stead, chose His "faithful servant Matthias to be of the number of the twelve Apostles": and that His people may be preserved from unsoundness in doctrine and from unholiness in life, she bids us pray that His "Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; *through Jesus Christ our Lord.*" And while such is the *teaching of the Festival*, so the *teaching of the Sunday*

bids us to *persevere* in faith, by her example of whom Christ said "O woman, great is thy faith"—exhorts us to holiness by the declaration of St. Paul "he therefore that despiseth, despiseth not man, but God, Who hath also given unto us His Holy Spirit." Thus "may we be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul." (Collect, Epistle and Gospel for second Sunday in Lent.) The other reason why I have thus spoken is this—that *there are three special dangers which at this time threaten to interfere with this will of God, even our sanctification.* They are dangers which at this very time beset the Church in this country and which affect; 1. The teaching of God's Will. 2. The faith of Christ's Church. 3. The morality of His people. And to these I feel it my *duty* on this occasion briefly to call your attention.

1. The first danger, then, arises from the growing attempts on the part of the State to interfere with the Church in the education of her children. In the year 1839, an effort of this kind was made; plans were then brought forward, which, if carried out, would have set up among us a system of State education *without religion.* Happily, the danger was then seen and the attempt was, for the time, defeated. But those who have watched the course of things since then, have all along seen that the plan was being steadily, though quietly, persevered in by the Committee of Council on Education. This Committee, which consists of certain members of her Majesty's Privy Council, has to distribute the large sum of money which the Parliament now votes every year to improve and increase the edu-



cation of the people. And it is but too plain that the aim of this Committee has been, and still is, to carry out the plan, which, as I said, was defeated full ten years ago. The Committee of Council thinks its plan a good one; the Church holds it to be a bad one, and refuses to adopt it in her schools. And now it has come to pass, that assistance is *refused* to Church schools unless the founders and promoters of them will consent to have them managed in such way only as the Committee of Council approves. Now this is contrary to the agreement which was made with the Church in 1839—it is a breach of good faith—it is an *usurpation* of power which has not been given by the Parliament to this Committee of Council—it is an interference with the Church's *liberty* and *freedom*, by those who profess to advocate civil and religious liberty—it is an attempt to persuade or to compel the Church to depart from her own principles, by withholding the money of the State—money paid for the most part by members of the Church,—from the schools of the Church. And this, we say, is *an act of injustice*. All that the Church now asks, is to have for her schools her fair share of the public money in common with other religious bodies; and she claims for herself, as they claim for themselves, the right of conducting schools so assisted in her own way. There is no *favor* in this—yet this the Committee of Council on Education refuses—and this, we say, is *an act of oppression*.

Such, then, is the first danger—a danger lest the Church in England should be tempted to sacrifice her *principles* at the shrine of Mammon: and so no longer *ducate* her children according to “the will of God, *hich* is their *sanctification*.”

2. The next danger is one which has just arisen, and which indeed is most serious, for it is a danger to the *faith of the Church*. At this very time one of the highest and most important *doctrines* of the Church is awaiting a decision from a *merely State authority*. A Bishop of the Church of England has decided that a Priest of the Church is unfit for cure of souls by reason of holding unsound doctrine. The Archbishop of the Province has been appealed to; and the Judge in the Archbishop's Court has confirmed the decision of the Bishop—and now a further appeal has been made to another court,—viz., *The Judicial Committee of Her Majesty's Privy Council*. Now this Court of Appeal was created, in the place of another court, only a few years ago by an *Act of Parliament*—an act to which *the consent of the Church was never asked*. Here then we have a STATE Court, only *two* of the members of which need at any time be *members of the Church*—the rest may be either Dissenters from the Church, or persons professing no form of religion whatever—we have, I say, this Court sitting to decide upon a DOCTRINE of the Church:—the question being—*whether this Church of England does or does not hold the doctrine that ALL INFANTS ARE REGENERATED IN THE SACRAMENT OF BAPTISM?* In fact, for the first time in the whole history of the Church of Christ, we behold the spectacle of the *State* called upon to pronounce upon an *Article of the Creed*—“I believe in one Baptism for the remission of sins.”

And what I wish now distinctly to state is, that *whatever* the decision of this Court of Appeal may be—*it cannot alter the doctrine of the Church*—and whether it be for

or *against* the doctrine in question, it cannot bind the *consciences* of the Laity or of the Clergy: you, my brethren, will still be bound to believe the doctrine of the Church, as it has been handed down from Apostolic days; we shall still be bound to teach it, as this Church hath received the same. Submit we must indeed "to the powers that be," so far as their decision may involve any *civil rights or temporal consequences*—for the Church ever has been, ever must be, both *loyal* and *obedient*;—but in *spiritual* things, in *matters of faith*, we must "obey God rather than men." While we "render unto Cæsar the things that are Cæsar's"—we are no less bound to "Render unto God the things that are God's." If in an evil hour this Court of Appeal should declare that the doctrine in question is *not* the doctrine of the Church of England—then we must make our *protest* against it in a voice long, loud, and deep—so that all may know our mind, and none mistake it. But in any case, whatever may be the decision of this Court of Appeal, we must from this time labour in earnest to obtain a *fitting tribunal* in its stead.

This then is the second danger—the danger lest the *faith of the Church* should be tampered with—and so her members "not abiding in the *doctrine of Christ*," should fail thus to fulfil "the will of God, even their sanctification."

3. The third danger is one which is this year renewed—a danger which threatens the *morality* and the *purity* of the members of the Church.

A Bill is now before Parliament for *legalizing the marriage of a man with the sister of his deceased wife*. Such marriages the Church in all countries has always

forbidden, from the earliest times, believing them to be contrary to the word of God. The Church of Rome alone has presumed to give *dispensations*, and so allowed them in certain cases—but not even this until about the year 1500. The Church of England especially forbids them, in her table of prohibited degrees. She enforces this prohibition by her Canons—the 99th canon says thus, “No person shall marry within the degrees prohibited by the Laws of God, and expressed in a Table set forth by Authority in the year of our Lord God 1563, and all marriages so made and contracted, shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated.” And, at present, they are forbidden by the *law of the land*. Last year a strong effort was made to repeal the law—the effort was a failure—the Bill was thrown out. This year a stronger attempt will most likely be made to get the law altered. We shall hear it asserted again, no doubt, that it is for the benefit of the poor man—although the evidence, if fairly examined, shows that those who are rich, or who expect to be enriched, are its strongest advocates. Or we shall be told that it will be for the comfort of the dying woman, or the peace of home, or the benefit of motherless children;—when, if *larger experience* is to be relied upon, who must not see that it will breed jealousy in the bosom of a loving wife, break through the sanctities of domestic relations, produce estrangements in children once full of affection for a father and an aunt. Or, perhaps, we shall again be gravely told, that if the law continues to forbid such marriages, they will take place in spite of it ;—as though

we must get rid of laws against theft, because people *will* be dishonest.\*

This year, too, it is said, that the Bill will be made less objectionable to the Clergy, and so it is hoped their opposition will be weaker. Last year the Bill proposed to *permit* them to solemnize such marriages if they chose: but then it was said that this was to tempt us to disobey the Church, and to break our vows of Canonical obedience. Now, I believe, it is proposed to *prohibit* us from solemnizing such marriages, and to make them merely *civil contracts*. But even if it should prove so, the Church's grievance lies much deeper than this. She forbids such marriages altogether—she holds them to be incestuous—therefore her Clergy have no alternative, deeply painful though it be, but to *refuse her Sacraments* to persons so married. See then brethren, in what position this law of the land, if it should pass (and I pray God it may not) will place any members of the Church who may have the folly to act upon it—they will thus *excommunicate* themselves—deprive themselves of their spiritual life—if they should have need to seek for Baptism,—and of their spiritual food—if they come to the Church's Altars to receive it. In both cases, it may be, subjecting the Clergy to *civil* pains and penalties for refusing to administer the Sacraments—penalties which must be patiently endured, rather than that the law of God and of His Church should be broken.

\* I cannot but repeat here a question which the advocates of these marriages have been asked; and asked, as it seems, in vain—why do they not shew consistency and propose also to legalize the marriage of a *woman with the brother of her deceased husband*?—The relationship is precisely the same, and an argument could be found for it in the permission which the Levitical law gave in certain cases. Besides, if it is a *poor* man's question, as is *pretended*, then these latter marriages are quite as much needed by him, or rather by a poor widow. But I suppose these would not be tolerated: then *why the others*?

And this I say, brethren, is a hardship to which no human lawgivers have any right to expose either you as the Lay-people or us as the Clergy.

Such then is the last of the three dangers to which I referred—a danger lest the members of the Church (yes, and even those who are not her members) should be tempted to a loose morality, or to impurity of life, and so should set at nought “the will of God, even their sanctification.”

I said, brethren, that I felt it my *duty* to speak to you on these subjects: I have now spoken—to me the duty has been a most painful one—and nothing short of the very strongest sense of duty would have led me to say what I have now said. You know, Christian brethren, that it is not my custom to speak here, as I have spoken to day—you know that I am not in the habit of introducing in this place, subjects which may appear to have in them something of a political character. It has ever been my aim to set before you the doctrines of the Church, and your duties and privileges as members of the Church. But there are occasions when Christ’s ministers are compelled, even at the risk of being misunderstood or misrepresented, to depart from the quiet yearly round of the Church’s teaching; and to speak of things which seem less suited to their public instructions. This I feel to be one of those occasions. In my conscience I believe that sound teaching, the true faith, sound morals and purity of life are now endangered by the public acts of public men—by the proceedings of our civil rulers. God forbid that I should say, or think even, that this is done designedly: I believe they do not see the Danger—~~my~~ ~~and~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ ~~convinced~~ that they think good and not b

the result of these plans. But *we* feel that they do tend towards mischief to *faith* and *holiness*, and therefore we must lift up our voice in Christ's Church against them : we must speak out plainly and distinctly, so that there may be no mistaking what we mean : we must take our side and enter our protest, if we can do no more, against every measure which we believe to be injurious to the faith of Christ, or to the welfare of His people who are committed to our charge. And therefore, brethren in Christ, I DO THUS PUBLICLY RECORD MY PROTEST, AS A PRIEST OF THE CHURCH IN THIS LAND, AGAINST THESE THREE MEASURES OF WHICH I HAVE SPOKEN.

But some may think that it would have been enough to do this for oneself in some other way, and may ask—is it desirable or prudent to bring such subjects thus pointedly before people—especially before the poor : do they know anything about these matters, or will they understand them, or does it much matter that they should? Brethren these are not days in which people are ignorant of what is going on in Church or State. People, even poor people, read newspapers, or they hear of their contents from their friends, or neighbours. They get some knowledge of what is going on around them—very commonly an imperfect or a mistaken knowledge : and so they form false or incorrect notions of matters, about which they should either know truly, or not at all. And I am persuaded, brethren, that most of you have heard something or other, of one or of all these three things to which I have referred : therefore it *is that* I wished to put them before you to day as *plainly* and in as few words as I could, without entering *into details* : it is but little that could be said here, but

that little I desired to say carefully, and without exaggerating, and I am prepared to *prove* what I have said.

Brethren, you are deeply concerned in these matters—whether you be rich or poor, learned or ignorant. Your spiritual, nay, your temporal welfare and happiness depend upon them. These things belong to you and to your children. It deeply concerns both you and them—that you be *taught* aright, and *believe* aright, and *live* aright. And therefore brethren, *I have warned you of danger, that if it come, you may be prepared to meet it.*

*What then must you do at this time?* For this is the practical conclusion to which I would bring what I have now said.

1. First, let me caution you to beware of doing or saying anything which may tend to promote either of these three plans. Especially let me entreat you not to sign any petition in favour of either of them, if asked to do so by strangers, or by persons in whom you have little or no confidence. And be very careful what you do sign, even when asked by any one you do know. This is an important rule in *all* cases: but *especially in these*. It may become necessary to ask you to act in some such way as this, with reference to one or all three of the subjects I have referred to. And that you may *know* what you do, ask first of all, counsel from your Parish Minister, or from some one whom you can trust and who understands the matters in question. This caution about signing Petitions I have felt it important to give you, because I know that last year attempts were made in Chichester, by a stranger from London, to obtain signatures to a Petition in favour of the proposed Marriage Bill. *I believe the attempt was a failure, except in a very few*



cases. It may be made again this year: I pray you therefore, brethren, be on your guard against an act of this sort, of which you may have deep cause to repent hereafter.

2. Next, let me urge you to make it a subject of *special prayer to God* that He would at this time guide aright our Rulers in the State and in the Church—the Queen and her Ministers—the Bishops and Pastors of the Church. *All of you can do this.* To you my poorer and less instructed brethren, I would say—*use the Lord's Prayer once more every day than you commonly do, and with this intention.* Say it, if you can, about the middle of the day—and when you come to the words, “Thy will be done in earth as it is in heaven,” then be-think yourselves that you are asking God to preserve us from these three dangers—that so His will may be done, “even your sanctification.”

Let those who are better instructed, or who have fuller opportunities add other prayers—your Prayer-Book will furnish them: in the Litany, or the Prayer for the High Court of Parliament, or the Prayer for all sorts and conditions of men—you will find words wherein to offer your Petitions to “the Most High Who ruleth in the kingdom of men.”

Thus seeking God's guidance, and striving each one of us “to do our duty in that state of life to which God hath called us”—we may be fully confident that He will either deliver His Church in this land from these present dangers: or will support us her members in the midst of them: for “he that *doeth* the Will of God abideth *for ever*,” and “this is the Will of God even your *sanctification.*”

(Collect for the Festival of Saint Simon and Saint Jude, Apostles.)

THE  
TRUST COMMITTED TO A CHURCH-  
MAN'S KEEPING.

A  
SERMON,



PREACHED AT  
BERKELEY CHAPEL, JOHN-STREET,  
BERKELEY-SQUARE.

BY  
FREDERICK PARR PHILLIPS, M.A.

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This Sermon, which was written only for the pulpit, is published simply at the request of those whose wishes the author is bound to consult ; it lays claim to no novelty of thought, and pretends to nothing more than a plain and practical, and therefore, it is hoped, not unprofitable, exposition of our duty as Churchmen, both in matters of faith and of practice, having regard to the present circumstances of the Church, and the temper of men's minds.

## THE TRUST COMMITTED TO A CHURCHMAN'S KEEPING.

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1 TIM. vi, 20, 21.

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith. Grace be with thee. Amen.

OUR blessed Lord, in His "Sermon from the Mount", which He addressed to His disciples in preparation for that spiritual kingdom which it was the object of His mission to establish in the hearts all men, warned them "not to lay up for themselves treasures upon earth, but to lay up treasures in heaven, where neither is loss nor corruption, and where thieves do not break through nor steal" (Mat. vi, 19); "for",

He adds, by way of reason, “where your treasure is, there will your heart be also”. And He enforces the same lesson in the succeeding part of His discourse, pointing to the birds of the air and the lilies of the field, as supplying beautiful and natural illustrations of the providential care, which God exercises over even the least of His works ; and thus leading His disciples from contemplating the goodness of God, as exhibited toward the inferior objects of creation, to a higher sense of God’s care for themselves, and, consequently, to that duty—which it is very hard for man even to learn—the duty of keeping all temporal objects, and mere bodily cares, in full and complete subordination to spiritual things, and to the riches of that “godliness, which hath the promise both of this life and of that which is to come”. No exhortation can be more forcible, and no promise can be more distinct, than what our Lord here delivers to His dis-

ciples : " Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

And, in the earlier part of the chapter from which the text is taken, S. Paul, in contrasting the incorruptible riches of faith and holiness, with the perishable nature of material possessions, illustrates his meaning by almost the same expression : " Godliness," writes the apostle, " is great riches, if a man be content with that he hath." Here then we have distinctly laid down by our Saviour, and by His apostle, this plain truth,—that the subject of a Christian's wealth is not to be found in any thing upon earth, but is to be sought for only in heaven : " Lay up for yourselves treasures in heaven, and seek first the kingdom of God and His righteousness", says our Saviour; and " godliness", says the apostle, " is great riches". It can then be no unimportant question for us, to inquire what the apostle means by

“godliness”; and this he explains very fully in the charge given to Timothy, contained in this chapter. It is faith and obedience: it is hearing, with purity and sincerity of heart, the plain truths of the gospel: it is receiving, with meekness and docility, “the engrafted Word of God”, “which is able to make one wise unto salvation”: it is the rejection of “all false doctrine, heresy, and schism”, and the avoidance of all “questions and strife of words” for the mere sake of novelty or controversy: it is, in matters of practice, the disregard of worldly wealth and temporal objects, as compared with the thoughts of spiritual things: it is a hearty obedience and ready submission to the will of God: it is the victory over a selfish, haughty, and uncharitable spirit; the proper employment of wealth, and the due use of the other blessings we enjoy; so that, remembering that the same apostle who warns us, that “covetousness

is idolatry" (Col. iii, 5), has also taught us, that "godliness is great riches", we "continue instant in all good words and works"; and, "standing steadfast in the faith of our Lord Jesus Christ", we "seek first the kingdom of God and His righteousness", knowing that thus "shall all other things be added unto us". Nor is it by any common argument, or insufficient motive, that the apostle impresses the vital importance of these truths on the mind of his convert; on the contrary, he suggests the highest motive, and places his argument for the choice of a heavenly treasure, rather than of earthly riches, on the strongest possible grounds,—appealing to the uncertainty of human life, and "the sure and certain coming of our Lord Jesus Christ": "I beseech thee, O man of God", says the apostle, "avoid perverse disputing; withdraw from those who teach not the Words of our Lord Jesus Christ; and seek not after riches, but be content with



that thou hast, for the love of money is the root of all evil; but do thou flee these things, and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith; lay hold on eternal life, unto which thou art called, until the appearing of our Lord Jesus Christ”.

Such, brethren, is godliness, and such, therefore, are the things in which consist a Christian's riches; such is the nature of that “which is committed to a Christian's keeping”. *This* is his trust; *this* the treasure of which he is the steward, the guardian, the trustee; and we all know, that of every one who is in any degree invested with this character, truth and fidelity are the first, and most essential requisites; and, if it be so in respect of lower objects, and of “things which do but perish in the using”, of how much more serious importance are these qualities when the subject of our trust has

regard, not to the cares of the body in the life which now is, but to the salvation of the soul in "the life which is to come"; and is concerned, not with the changing circumstances of human interests, but, with the eternal verities of divine revelation. Earnestly, therefore, does S. Paul exhort Timothy, "faithfully to keep that which is committed to his charge". It was his treasure, entrusted to his safe keeping, on which all his hopes and interests in time and in eternity depended; but which, if he failed to keep it, must work out for him the wrath of God, and the condemnation pronounced against the unfaithful steward.

But having thus far examined the solemn charge delivered by the apostle to Timothy, let us not miss the personal application of it to ourselves and our own times. It is just as applicable to each of us, as it was to Timothy, the bishop of the Church of Ephesus; it is a warning

just as opportune, and perhaps as much needed now, as it was nearly two thousand years ago. For when we consider that the reasons upon which S. Paul grounds his earnest exhortation to Timothy, to keep inviolate his trust, are found in arguments such as are common to all times, and to all Christians,—in the certainty of Christ coming to receive an account of our stewardship, and in the dangers into which others have fallen, who erred either by a preference for this world's treasure, or from tampering with false and heretical teaching in matters of religious faith,—we can, I say, hardly doubt but that the apostolic exhortation “to keep that which is committed to our trust”, is as applicable to *our* Church now, as ever it was to the Church at Ephesus; and, having regard to the circumstances of the times in which we live, and especially to the temper of men's minds, and the different results which present events call forth in the

conduct of different men, that it is also as opportune and as necessary as ever.

First, we are to keep the trust that is committed to us. We know, my brethren, how faithfully and zealously men guard any heir-loom handed down to them from their forefathers, not only preserving, but valuing and esteeming it, not for its own sake alone, but as a solemn legacy and memorial of their ancestry; and in this light we ought to regard and keep the doctrines of the Church of our forefathers. S. Paul exhorts his converts "to hold fast the sound doctrine which they had received of him"; and to keep inviolate "that which was committed to their trust", not only as to the purity of the faith in which they had been instructed, but also as to the practice of holiness, which was commended to their imitation both by the precept and example of Christ and His apostles. And, to enable us to fulfil the apostolic precept, the Church of our bap-

tism strains every nerve, and holds out every encouragement; she not only teaches us, in matters of faith, what we must believe, but also, in respect of practice, what we must do, in order to be saved. Her doctrines are the same; and her system, in all essential points, is in the strictest conformity with the Church of the apostles and their successors. The pure Christian "faith, which was once delivered unto the saints", she teaches incorrupt and unadulterated; "the form of sound words", in which our liturgy invites us to offer up our sacrifice of prayer and of praise unto our Heavenly Father, is, in many parts, taken from Holy Scripture itself, and in others, is the same as that in which the successors of the apostles were wont to address themselves unto Almighty God. The same holy and saving truths which, by inspiration of the Holy Spirit, the apostles preached and handed down in writing, *our* Church now unreservedly

places in the hands of all her children, giving them the Holy Scriptures, with the assurance, that "they alone are able to give wisdom unto salvation". She claims for herself only to be "the witness and keeper of Holy Writ" (Article xx); the depository, the guardian, and the teacher of whatsoever Christ revealed, and required men to believe for their salvation, and which, after His Ascension, the apostles handed down and embodied in their writings, as the only "rule of faith" and complete summary of Christian practice. She neither adds one jot nor one tittle to the Word of God, nor takes from it one iota of evangelical truth. She abhors alike the doctrine of development, and the wresting aside of Scripture to the notions of merely human interpretation. She denies all claim to positive infallibility, as embodied in any human power; but she solemnly claims the dutiful obedience of her members, as due from children to

the mother who bare them. And while she asserts for herself the power both to decree rites and ceremonies, and to determine controversies of faith (Article xx), she appeals, for the proof of her teaching, to the Word of GOD ; that Word rightly dividing, she holds truth in the balance, and maintains her position midway between the two extremes of infidelity and superstition ; “gathering her children under her wings”, and separating them equally from the laxity of Dissent, and from the spiritual tyranny of Rome. Thus she gives in all her formularies and offices, as embodied in the Book of Common Prayer,—which is the fairest and most complete type of her mind and spirit,—a uniform and constant expression to the truths of that Word which shall survive both heaven and earth ; which she teaches without reservation, yet with all reverence, that “she may be able, by sound doctrine, both to exhort and to convince

the gainsayers, and to confirm in the faith, and perfect in all holiness of living, her own members, so that, at the second coming of Christ to judge the quick and the dead, “she may present them faultless before the presence of His glory, with exceeding joy” (S. Jude, 24).

As regards then the Church of England,—that pure and apostolic branch of Christ’s Church Catholic in these realms established,—“that which is committed to our trust”, is the noble legacy of sound doctrine, and of holy precept, bequeathed unto us by our spiritual fathers in the faith, and which the piety, the learning, and the zeal of Cranmer and his fellow Reformers embodied in the Book of Common Prayer. That book, next to the Bible (the true translation and diffusion of which we owe also to their labours), let us cherish, as a memorial of their earnestness, and uncompromising, yet moderate, spirit; and as an heirloom beyond price,



because in it is contained neither more nor less than the doctrine and precept of the primitive Church, which, as it was nearest to the times, so also did it follow most closely the practice, of the apostles themselves. For the design of the Reformers of our Church, was not to introduce doctrines other than the Church Catholic had ever received; nor to lay aside any which could be proved by the word of Scripture, or traced up to the times and practice of the apostles; so that we may, with good reason, assert, that both the system, the ritual, and the doctrine of our own Church, when rightly regarded, and obeyed in all sincerity of heart, are most entirely in accordance with the spirit and the letter of the Word of God, and that her efforts are most instrumental in enabling us "faithfully to fulfil that which we know we ought to do" (Collect, first Sunday after Epiphany). To quote the words of an eloquent writer: "Our Church

leads her members from the cradle to the tomb, from the font of holy baptism to the consecrated grave. She leads them all through life in one undeviating path of preparation for a better world ; in one uniform doctrine of faith and precept of obedience, such as is required of all those who would not only profess the name of Christ, crying, Lord, Lord ; but who would also now do His will on earth, that they may dwell with Him hereafter in heaven." The Church of England then, in all her services, is ever seeking to confirm the faith and to promote the personal holiness of her members ; never losing sight of the evangelical truth, that "through faith in Christ Jesus we have access, by one Spirit, unto the Father" (Eph. ii, 18). She continually reminds her members, that "Christ came to purify unto Himself a peculiar people zealous of good works" (Titus ii, 14) ; that every one who nameth the name of Christ must

depart from iniquity (2 Timothy ii, 19); and that they must ever "serve God in all holiness and righteousness of life" (Luke i, 75); constantly "maintaining good works", not, indeed, as the foundation of salvation, but as the fruits of a true and lively faith; "keeping the trust which is committed to their charge", and "obeying, from the heart, that form of doctrine which is delivered unto them".

Such, brethren, being the principles of the Church to which we have the privilege of owing our allegiance, what need have we to quit her bosom in search of other resting-places, or to seek, in other schemes, a purer faith, or holier system? Teaching "the truth, as it is in Christ", in all simplicity and purity, she is open to the charge neither of formalism nor of extravagance. She abhors equally the arrogance and superstitions of Rome, and the novelties and divisions of Dissent. There are indeed some who would asperse her liturgy,

as though it were a merely formal service, ill-suited to engage our souls in the spiritual worship, due unto Him who is a spirit; and unproductive of that vital holiness, "without which no man shall see the Lord". There are others, who would represent her as the mere creature of the State, and instrument of temporal power; denying alike the truth and integrity of her doctrines, the validity of her orders, and even the possibility of salvation to any within the pale of her communion. There have been instances, alas! even of her own children—and of those too, some even Ordained priests and teachers—who, attracted either by the specious promises of a Church, claiming for its temporal head the power and infallibility which belong to God, who alone is omniscient and omnipotent, or misled by those who assume to themselves alone the title of "God's elect"—have betrayed their trust; and, by quitting her communion, have

given occasion to her adversaries to speak lightly of the Church of England. But let us not be disheartened by the infidelity of some few of her members, nor discouraged by the triumphant tone of those who would say, that within our Church there is neither faith, nor godliness, nor spiritual aids sufficient for the "complete development of Christian faith" and Christian doctrine. Let us rather judge our Church by herself; not by the unstable or unfaithful conduct of any of her members. Let us seek her principles, and gain her instruction, from those sources to which she directs us. Christ is her head and founder; His Apostles, the pillars and buttresses of her system. Her means to holiness, and her rules for the members of her household, she presents in the Book of Common Prayer. Take these as your guides to her intention, and the exponents of her spirit. Search these, diligently, as the manuals of her teaching; and then

you will know that her system is the same, in all essential points, as that of the Church of the Apostles ; and that her design is to avoid equally either extreme of false doctrine, and to maintain the truth, free from any admixture of human error, regarding it as a sacred trust committed to her charge. Thus shall we be convinced, that she anchors her faith “on the Rock of Ages” ; knowing no doctrine but what Christ taught ; inculcating no discipline, but what the Apostolic Church enjoined and practised ; and content with no profession of faith, without a corresponding practice of holiness. Thus shall we be persuaded that she does all that can be done, to assure salvation unto her members. And if we “only be as conformable to her doctrine and discipline, as she is to the Catholic Church”, we can hardly fail to walk answerable to our Christian calling, as becometh “children of God, members of Christ, and heirs of the kingdom of Heaven”.

And thus, as regards ourselves, taught by her services, we shall, by God's grace, remain loyal disciples of the Church of our baptism, even unto the time of our departure hence; when, having been faithful soldiers of the cross of Christ, in His Church militant on earth, may He raise us up to be partakers with Him of His glory in His Church triumphant in heaven!

These things, brethren, have I spoken to you, not from any love of controversy, nor fondness for theological disputation, but because some things now done among us, and the temper of men's minds, seemed to invite those "who have received the office and work of the priesthood", and who, by their ordination vows, are "solemnly pledged to banish and drive away all erroneous and strange doctrines contrary to the Word of God" and the rule of our Church (Ordination Service), to lay before you the beauty and excellency of that Church of which we are members; and,

in attempting to do this, I trust I have not erred, having humbly, and at a distance only, followed the example of our Bishop in his Charge, and of our Rector, in his teaching, in the mother church of this parish ; and having, moreover, my attention directed to this subject by the portion of Scripture which we have read for the second lesson this evening.\* Only let me warn you, that, while we guard with zealous care That which is committed to us, we also remember, that the “bond of all virtue is charity”; without it there can be no Christianity; without it we cannot be sons of GOD, members of Christ, nor inheritors of the kingdom of heaven; for it is written, “that GOD is love”, and we are to “love one another, like as Christ loved us, Who laid down His life for us on the cross, even while we were His enemies”; that GOD, in

\* Vide a Sermon preached, in S. George’s Church, by Rev. H. Howarth, D.D., November 5th.



Whom we believe, and Whom we serve, is the God of universal love; that Saviour, in Whom we trust, and Whom we follow, is not only the Author of our faith, but the Prince of peace. Let then the truth, so pure, so holy, which we profess, unite us in unity of love, and in the bond of peace, with all men. Above all, never let any undue zeal for our faith, or its support, betray us into unseemly language, or personal disputes, and so weaken that universal charity which our common profession of Christianity at once inculcates and sanctifies; knowing, that he best adorns the doctrine of God his Saviour, who loves Him, and others, as He loved us. It is meet and right then, and our bounden duty, that we should keep unbroken the golden chain of Christian charity: without charity zeal would be but bigotry, and too likely to take the form of persecution. It were but a poor way to show our love for *our* reli-

gion, by proclaiming our hatred to all others. The "weapons of our warfare are not carnal, but spiritual". It is meet then, that *we* especially, who boast ourselves members of a *reformed* Church, and who delight to number among our spiritual fathers in the faith, Wicliff and Cranmer, Latimer and Tyndal, should respect in others (even though we deem them in error) that right of independent action and opinion, which we claim as our birthright. Little would it become those who vindicate freedom of conscience for themselves, to judge with intolerance, or to speak with asperity of others, *however much we may protest against their errors, or resist their encroachments*. Ill would it become us to speak with levity and contempt, or to join in an ignorant outcry, still less in insulting personalities, against a Church, or its members, which, amid all the incumbrances of superstition and arrogance which weigh so heavily on it,

yet numbered among its sons men so eminent for learning and true nobility of spirit as Wykham and Wainfleet ; or so pious and so candid as Pascal and Massillon : or, on the other hand, to condemn without sympathy the errors of societies which have been illustrated by the zeal and self-devotion of a Wesley and a Whitfield, and adorned by the eloquence of one so earnest as Robert Hall! Hold fast, therefore, that which is committed to your trust ; observe the doctrines, the tenets, even the forms, of your own ritual : in short, maintain the faith and fulfil the practice enjoined by your own Church, in full and undoubting assurance, that she *is* a true and undefiled branch of Christ's Church Catholic on earth, and a partaker in His gracious promise, that "against it the gates of hell shall not prevail". But let us also speak with moderation, and act with forbearance, towards all other Churches and societies, or their members, who differ from

us. Let this be our maxim : Never compromise the truth ; but never violate the rule of Christian charity.

Brethren, let us conclude, as we began, in the words of the Apostle. Having given his disciple these exhortations to faith and holiness, and warned him against the errors "by which some made shipwreck of their faith", He adds, "Grace be with thee". And let this be our prayer evermore. In all our temptations and distresses, whether of mind or body; in all the trials which test our faith; in all the difficulties which beset our path; in any perplexity which bewilders us; in any danger which, from too great confidence in ourselves, threatens to lead us astray, let our prayer be for "the grace of God". Without it, we cannot live as Christians who are pledged to "do their Master's will": without it, we cannot die as those who hope to "live with Christ for evermore". Let us pray for grace to enlighten,

to confirm, and to sanctify us here; by it only can we fulfil, in any manner, the vows which we have vowed unto our God, or approve ourselves faithful and obedient disciples of our blessed Lord. Let us pray for grace here, to purify us from all error, and to lead us into all truth; so that, in this life, being conformed unto the image and example of Christ, we may hereafter be transformed into the likeness of His glory; and, having "fought the good fight of faith, and finished our course", in His Church militant, we may find our place "amongst the spirits of just men made perfect, in the city of the living God", and in the bosom of Christ's Church triumphant in heaven! Amen.

# TWO SERMONS

PREACHED IN THE DISTRICT CHURCH OF ST PETER,  
SAFFRON HILL, LONDON.

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Christ the Glory and Strength of his Church :

BY

THE REV. EDWARD PIZEY, B.A.,

OF QUEEN'S COLLEGE, CAMBRIDGE, INCUMBENT OF ST. PETER'S,

AND

The Man of Sin :

BY

THE REV. H. W. GLEED ARMSTRONG, M.A.,

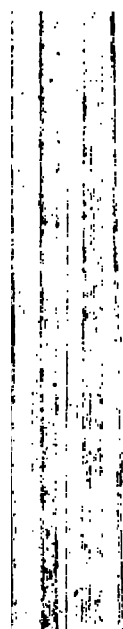
OF ST. JOHN'S COLLEGE, OXFORD,  
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Published by request.



*Seeleys.*

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Christ the Glory and Strength of his Church.


A SERMON

PREACHED IN THE DISTRICT CHURCH OF ST. PETER,  
SAFFRON HILL,  
ON SUNDAY MORNING NOV. 17, 1850.

BY

THE REV. EDWARD PIZEY, B.A.,  
OF QUEEN'S COLLEGE, CAMBRIDGE, INCUMBENT OF ST. PETER'S.

Published by request.





**The profits (if any) to be given to the Churchwardens' Fund for defraying the incidental expenses connected with Public Worship in the above-named Church.**

## SERMON.

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### PSALM LXXXVII. 5, 6.

*“And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there.”*

It is recorded of the prince of the Greek poets that no fewer than seven cities contended for the honour of being his birth-place, so exalted was his genius, and in such high repute were his poetic productions.—And yet we know that rank, however elevated, fame even the most extensive that was ever enjoyed by mortal man, exhaustless wealth, and genius the most renowned, are *all* liable to decay, and at best have but a very limited duration.

That alone is worthy to be supremely loved which shall outlive the bounds of time; and hence, the Royal Psalmist looks beyond the splendours of an earthly court, and fixes his holy contemplations on the strength, the beauty, and the glory of Jerusalem, as an eminent type of that true, spiritual church of the Redeemer, which shall survive the ruins of the world itself, and shine forth in unsullied purity, and unfading glory, throughout the countless ages of eternity. That David viewed the holy city in this light, will appear evident from several considerations which will be brought under your notice in the course of such observations, as the words of our text suggest; although your attention will chiefly be directed to two reasons for the Psalmist's ardent attachment to what he terms, in the second verse, “The gates of Zion.” He appears to have taken great delight in this “city of God,” for various reasons, and more particularly because he regarded it,

I. As the spiritual birth-place of God's family.

II. As rendered secure by Jehovah's presence and protection.

Whilst we attentively examine these points by the light of revelation, may the gracious Spirit of truth and holiness aid our meditations! May He fill our hearts with such love to the sanctuary of God, that we may not only experience at this time a sacred pleasure in the ordinances of His house, but ever manifest an earnest desire to retain His Word in all its integrity, and to secure the continuance of the means of grace, and the faithful proclamation of the Gospel of Christ, amidst the poor and densely crowded population by which we are surrounded!

This, you will remember, is the object for which I have now to plead: and, should it please the Divine Spirit to grant an immediate answer to the prayer in which, I trust, many of you have fervently, though silently, just united, you will, I am sure, need no arguments either to excite your liberality, or to convince you that it is an unspeakable privilege to give of your worldly substance, that the worship of God may be maintained among your less-favoured brethren and neighbours.—But we have an interesting subject on which to fix our thoughts; and believe me, my brethren, it is my anxious desire so to set it before you, that its own intrinsic value and importance may appeal to your feelings with far more force and effect than a thousand human arguments.

It would appear as though the mind of the sweet singer of Israel had been for some time engaged in contemplating Mount “Zion, the perfection of beauty.”

There is an abruptness in the opening of the Psalm which affords countenance to this supposition; for, assuming that the peculiar excellencies of Mount Zion had, for a while, occupied the Psalmist’s thoughts, he would, doubtless, take into the account its national splendour and excellency, and its peculiar honour; not merely as selected by David for the site of that magnificent temple, “the noblest pile that ever pressed the earth,”—which was afterwards erected by king Solomon; but because Jehovah Himself had chosen it as His dwelling-place. The Lord’s election of Mount Zion is most beautifully described in the 132nd Psalm.

Here He made “the place of His feet glorious,”—“For the Lord hath chosen Zion: He hath desired it for His habitation.” “This is My rest for ever: here will I dwell; for I have desired it.” The altar of burnt-offerings, the holy fire, the altar of incense, the laver of brass, the table of the law, the shew bread, the perpetual lamps, the veil,

the ark, the mercy-seat, the table of testimony, the rod of Aaron, the cherubim of glory overshadowing the mercy-seat, the Shechinah, or holy cloud,—that expressive symbol of the Divine presence—the Lord's high-priests to perform the holy service, the servants of the tabernacle, the Levites, the Kohathites, the singers and players on instruments, *all* combined to form what is termed “the perfection of beauty,” during the time that this worldly sanctuary, and these carnal ordinances were to remain in use, and until these were to give place to a more excellent ministry.—And surely no one can peruse, with attention, the exquisitely beautiful compositions of the inspired bard, whose words are before us, without being convinced that he also beheld a figurative and typical grandeur resting on Mount Zion, which constituted a still more important part of its “perfection of beauty.”

The rock of Zion typified Christ, against whom “the gates of hell shall never prevail.” Had the church been built on a basis less firm than Christ, the powers of darkness most surely had prevailed against it. Here, then, we reflect with delight that the whole church is in a state of safety, so that the safety of every individual is included.

Christ is the rock of ages, “the same yesterday, to-day, and for ever.” Then may “the inhabitants of the rock sing” for joy; for no evil day shall blast their expectations, or shake their security.

The holy temple situated on the eastern verge of Mount Moriah, as the house of David was on the northern, typified Christ's human nature, or the body in which He executes His priestly office. Why else did he call the attention of those worldly-minded traders who had made His “Father's house a house of merchandize,”—why did He withdraw their eager gaze from the lofty and beautiful columns of white marble which adorned even the outer courts in which the money-changers displayed their tables, and *pointing*, it may be, to His own person, say, “Destroy *this* temple, and in three days I will raise it up?” The Evangelist informs you that “*He spake of the temple of His body.*”

In short, there was not a thing about the temple, nor any officiating person in it, but that Christ was typified in His work, office, and character; on all which points of resemblance it would be most delightful to discourse, if our limits would permit; but we must, of necessity, confine our thoughts within a far narrower range, and consider, as pro-

posed, the *two* grounds of David's attachment to Zion which are (more particularly alluded to in the words of our text. If even some of these features in the perfection of Zion's beauty had been the subject of the pious Psalmist's meditations, it is no wonder that he should suddenly break forth in that exclamation of holy ecstasy with which the Psalm commences, " His foundation is in the holy mountains ;" or, as the excellent Bishop Horne renders it, " It is His, i. e. God's foundation in the mountains of holiness !" Jerusalem was exalted and fortified by its situation ; but much more so by the special protection of Jehovah, and what Jerusalem *was*, the Christian Church *is* ; " built " by the Divine Architect, " upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone ; in whom all the building fitly framed together, groweth unto a holy temple in the Lord." " It is *His* foundation in the holy mountains ;" she is beloved of God above all the kingdoms and empires of the earth, which rise and fall only to fulfil the Divine counsels concerning her ; and when those counsels shall be fulfilled, in the salvation of all true believers, the world, which subsists only for their sake, will be at an end.

Now, in considering the passage more immediately under review, or, indeed, any portion of David's inspired compositions, we must bear in mind the fact, that he was, to a certain extent, a prophet, as well as a poet.

Dwelling, with the deepest interest, on those " glorious things " which he, in common with his brethren, the prophets, and holy seers, had been divinely instructed to write concerning the " city of God," he turns, in fresh transport, to address that " holy place of the tabernacles of the Most High," and, casting a prophetic glance onwards through the vista of future ages and generations, he beheld the spiritual Zion throwing wide open her gates, to welcome individuals from all nations of the earth, and becoming the birth-place of a progeny, numberless as the drops of the morning dew. This, you will recollect, is the first reason we assigned for the Psalmist's ardent attachment to the city and temple of the Lord ; for " of Zion it shall be said, this and that man," or, according to the Hebrew, " a man and a man," i. e. great numbers of men in succession, " are born in her ;" alluding to the multitudes of converts under the Gospel, the sons of that Jerusalem, " which is the mother of us all." But there is

another interpretation of these words, which is justly entitled to our consideration, since, if it be in accordance with the genius of the Hebrew language, it affords an additional, and most powerful reason for the Psalmist's holy rapture, when contemplating the varied glories of the "New Jerusalem."

An eminent critical writer,\* thus renders the Hebrew, "the man, even the man," i. e. "the man of men;" or, "the greatest of all men." "The repetition of the word, he thinks, according to the oriental phraseology, must mean the superlative, or highest degree. He adds—"According to this interpretation, every one will see who this eminent personage was to be, from whose birth Zion (used by a figure of speech for Judæa,) was to acquire so much glory."

Now that David was an eminent type of the Messiah, I presume none of you will be disposed to question: that it was given to him to foretel "the sufferings of Christ, and the glory that should follow," will, perhaps, be equally evident to you: and, if these things were among the subjects of his predictions, why not, also, the birth-place of the "Prince of peace?" The 110th Psalm has been expressly assigned to him by the Lord Jesus Himself, in His conversation with the cavilling Pharisees, on the question, 'How Christ could be the Son of David?' (as recorded by three of the Evangelists.) By inspiration he also foretold the resurrection of the Saviour, as St. Peter most distinctly asserted, when preaching to the assembled multitude on that memorable day of Pentecost, when "about three thousand souls" were added unto the Church of the living God.

These facts alone are quite sufficient to establish the claims of David to the character of a *prophet*, as well as a poet; and if he was thus divinely instructed to predict some things in reference to Him in whose life and death, the destinies of unnumbered millions, were so deeply involved, we see no reason whatever, why the birth-place of Him, who is emphatically "the desire of all nations," should have been concealed from the prophet's view. Of this we are quite sure, that in nothing could the second temple excel the first in glory, except in the personal presence of Him, who is 'the glory of the Lord,' and the true temple, in whom "dwelleth all the fulness of the Godhead

\* Dr. Durell.

bodily," and who was the true Shechinah, of which that of Solomon's temple was merely a type. And if it be admitted that the presence of the promised Messiah is alluded to, in the remarkable prophecy of Haggai ii. 7—9. then it will follow, that 'Jesus of Nazereth' was He; for the second temple, in which, as 'the Prince of Peace,' He preached peace and reconciliation with God, has been utterly destroyed for nearly 1800 years. Yes! my beloved brethren, Christ is the glory of His Church—the object on which the eye of genuine faith delights to gaze—the unfailing source of the purest and most exalted joy, for to them that believe, "He is precious." And here we have a most valuable test, whereby to prove whether our attachment to the house of God, and the ordinances of His sanctuary, is of a sound and scriptural character. Oh! it will avail us nothing, when we come to lie down on the bed of death, that we have been regular in our attendance on the means of grace, if we have not derived any real, spiritual, and permanent benefit from those means. Nay, it will be far worse than of no avail, for it will prove that we have all along been trifling alike with God, and with our own souls, putting the shadow for the substance, the mere form of godliness in the place of its life-giving power. Let me, then, reiterate the Apostle's declaration, "Unto you, therefore, which believe, He is precious." And what is the exact converse of this proposition? Does it not place every individual in this assembly, who knows nothing of love to Christ in the ranks of the unbelieving and rebellious? Forget not, I beseech you, the Saviour's own declaration, "He that is not *with Me*, is *against Me*;" and earnestly seek to realize, in your own individual experience, the truth of St. Paul's statement, "the Spirit itself beareth witness with our spirit, that we are the children of God"—for "verily, verily, I say unto thee," said Christ to Nicodemus, "except a man be born of water and *of the Spirit*, he cannot enter into the kingdom of God." Seek in your life and conversation for those evidences of this moral transformation, this Divine change, which are so clearly defined on the page of inspiration.

Be sure that the word of truth, the gospel of salvation, is gaining such an entrance into your minds, through Divine teaching, as to possess your understandings, subdue your wills, and reign in your affections. In a word, rest not satisfied until you know, by fruits and evidences the

most unquestionable, that you possess that faith which works by love, purifies the heart, and overcomes the world. Then will you be enabled, with David, to take delight in Zion, not merely because it is *the spiritual birth-place of God's family*, but *ye yourselves*, having become "new creatures in Christ Jesus," will richly enjoy the inestimable privileges, the abundant consolations, and *the inviolable security* of those who have the Lord of Hosts as their refuge and strength in time of trouble; "for as the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Beautiful comparison! and well adapted to introduce the second part of my subject, which places Zion,—the Church of God,—before us, *as rendered secure by Jehovah's presence and protection.*

The learned critic, to whose interpretation of the first part of my text I have already had occasion to refer, considers what immediately follows, viz., "*the Highest Himself shall establish her*;" to have reference, not to God the Father, but to His Son; appearing (as he says) to be explanatory of the preceding terms, and to describe His Divine, as clearly as *they* apply to His human nature. But, be this as it may, we remember with unspeakable delight the assurance given to His disciples by the Divine Redeemer, "I and my Father are *one*." "The godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost."

In these words we declare our belief in the doctrine of the Trinity in Unity, in the creed commonly ascribed to Athanasius, the celebrated Bishop of Alexandria, and directed by our Church to be read at stated seasons in her public services. Whether this confession of faith was really composed by Athanasius, or whether it proceeded (as is now more generally supposed) from the pen of some writer of the Western Church, who flourished probably about the fifth or sixth century, but whose name cannot now be ascertained, is, in no way, material to our purpose. It is enough for us to know that it is in perfect harmony with the Word of God, and on this foundation alone do we desire to rest the claims to an apostolical character of that reformed branch of Christ's Universal Church, of which we rejoice to be members.

Passing, however, from this incidental notice of one of



the Creeds adopted by the Church of England, let me now invite your attention to an express declaration of Holy Writ, bearing, as I conceive, most directly on the second part of our subject. Many, very many, passages, indeed, might be cited to the same effect ; but I will, for the present, content myself with the declaration of St. Paul, contained in the 1st. chapter of his epistle to the Ephesians, where, having previously described Christ as risen from the dead, and placed at the right hand of God in the heavenly places, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;" he adds, "And hath put all things under His feet, and gave Him to be Head over all things to His Church, which is His body, the fulness of Him that filleth all in all." The Apostle in this passage seems to refer to the celebrated statue of Diana, who was the great goddess of the Ephesians, i. e. before their conversion to the faith of Christ. Her image was that of a woman with a great number of breasts, "to denote," as Jerome tells us, "that she was the nurse, supporter, and life, of all living creatures," or, as Macrobius informs us, "She represented the earth, or nature, by whose nourishment all nature is supported."

This, therefore, seems to give a striking turn to the Apostle's expression. The Church of Christ is that body, that *πλήρωμα*, or fulness, which He upholds and enriches by His bounty.

Diana was esteemed the nurse of all things, and her many breasts denoted the various methods and sources by which she conveyed her nourishment. Such the Apostle tells the believing Ephesians, Christ really was, for He filleth all things. He filleth the Church, which He has redeemed, with a bountiful and rich variety of blessings. Hence the Apostle John, who lived for a long time at Ephesus, adopts the same manner of expression : "And of His fulness have all we received, and grace for grace." "The stone which the builders rejected was made the head of the corner." It was the first in the angle, to adorn and crown it, or at the bottom to support it. This, also, in the New Testament is applied to Christ, who is the strength and beauty of the Church, to unite the several parts of it, viz., both Jews and Gentiles, together."

To enter no further into a critical examination of this very essential doctrine of Christianity, (which want of

time forbids) we unhesitatingly assert that the security of the true Church of Christ arises from the presence and protection of Jehovah Jesus, her glorified Head ; and we close the Scripture testimony to this momentous truth with the memorable words of the Saviour, when, having drawn forth from Peter that noble profession of his faith, "*Thou art the Christ, the Son of the living God,*" He added, "Upon this rock I will build My Church ; and the gates of hell shall not prevail against it." Herein, my Christian brethren, is the grand secret of our security, and on this foundation alone must we rest our hopes, amidst all the dangers which may appear to threaten us. Still the great Head of His redeemed Church works by means. By Him, "Kings reign, and princes decree justice;" and by virtue of His all-powerful mandate, kings and queens have been, and shall still continue to be, "nursing-fathers," and "nursing-mothers" to the company of the faithful, over which He, invisibly, but effectually presides. All history serves to prove the truth of this declaration : and I may, not inappropriately, remind you, that on this very day, in the year 1558, Queen Elizabeth succeeded to the throne of these realms. Her accession was hailed with universal delight by the Protestants of the United Kingdom. It was the crisis of the Reformation in Great Britain ; and though not free from the infirmity incident to fallen humanity, yet her many noble qualities earned for her the best perhaps of all earthly securities, the affections of the English nation. The peculiar circumstances of the present times would have left me without excuse had I not alluded to this fact, although the only use I propose to make of it is to urge you, whilst addresses are being sent from all parts of the kingdom to our beloved Queen, in reference to the late bold attempt which has been made by an insolent pretender, upon our religion, our constitution, and our liberties, that you will not fail to lift up your hearts in fervent prayer to the Giver of all good, that He will be pleased, of His infinite mercy, to grant her Majesty grace and strength "to preserve" His "people committed to her charge, in wealth, peace, and godliness."

And now, in conclusion, permit me, in all fidelity and affection, to remind you of your own individual duties and responsibilities.—You have an opportunity afforded you this day of manifesting your attachment to the sanctuary of God—of evincing your gratitude for the privileges you are

permitted to enjoy under the dispensation of the Gospel, and, I may add, your *love* towards the souls of your fellow-creatures. You are, most of you at least, aware, that there are no funds for defraying the expenses connected with public worship in this house of prayer, save those which are raised by means of the half-yearly collections and a few annual subscriptions ; and the Churchwardens require from £35 to £40 to meet present demands.

And just consider the nature of the District in which your ministers have to labour. Here is a population of nearly 10,000 souls, by far the greater portion of the inhabitants being poor in the extreme. Yet is it a matter of rejoicing, that nearly 900 children are constantly receiving a sound Scriptural education ; and we have our District Visiting Society, by means of which, in conjunction with two Scripture Readers, and a Lay Agent, about 800 families every month are under constant visitation, the more necessitous receiving temporal relief as well as, I trust, in very many instances, spiritual advice and consolation. But, *unless the ordinances of the Church can be maintained*, HOW CAN ALL THIS OTHER MORAL MACHINERY BE PERPETUATED ? Quite sure I am, that if you well consider these circumstances, we shall have no reason to complain of your want of liberality. Think but of Him who “ though He was rich, yet for your sakes became poor, that ye through His poverty might be rich,”—yea, that you might be made possessors of “ durable riches and righteousness ” even in this life, and an unfading crown of glory when the sorrows and conflicts of time shall for ever terminate. You will then, each of you, determine that so far as you can contribute to so blessed an object, “ the poor ” of this District shall still “ have the Gospel preached to them.” I will only add a prayer, founded on the concluding words of the text, in which prayer let us all unite, ‘ That when the Lord, in the great day of reckoning, shall “ write up the people,” our names may be found registered, in fair and legible characters, in the Lamb’s book of life ! ’ Unto whom, with the Father and the Holy Ghost, be all honour, glory, praise, and dominion, for ever and ever. Amen.

The Man of Sin.

A SERMON

PREACHED IN THE CHURCH OF ST. PETER,  
SAFFRON HILL, MIDDLESEX, ON THE MORNING OF  
SUNDAY, NOVEMBER 10, 1850.

BY

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## SERMON.

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### 2 THESS. II. 1—4.

*“ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.”*

WHEN St. Paul wrote these most remarkable and striking words to his Thessalonian converts, he was very evidently influenced by a desire to set them right upon a subject to which he had alluded in his previous Epistle, and concerning which it appeared that they had fallen into a mistake. They seemed to imagine, indeed the idea was general, that Christ was then nigh at hand, and, as it were, just ready to appear. Paul, however, assures the Thessalonians in the passage before us, that such a great event was not as yet to be expected, but that previous to the Saviour's Advent, and the gathering together of His elect unto Him, there would come a falling away, a season of great apostacy, and the man of sin would be revealed, the son of perdition.

It is true, that from time to time, different arguments have been urged, and various opinions given, as to who or what is intended by this “ man of sin ”—this “ son of perdition.” It unquestionably however appears to be the widely-prevailing sentiment among protestant Expositors

of Scripture, that reference is made in these expressions to the great apostacy ; the Church, or perhaps I should rather say the Community of Rome ; and most certainly what the Apostle here declares concerning "the man of sin," does most accurately, and with very extraordinary precision, describe that ruinous, unscriptural system of blindness and sin. Matthew Henry well observes—"As God was in the temple of old, and worshipped there, and is in and with his Church now ; so the Antichrist mentioned by St. Paul, as sitting in the temple of God, and shewing himself that he is God, is some usurper of God's authority in the Christian Church, who claims divine honours ; and to whom can this better apply than to the Bishop of Rome, to whom the most blasphemous powers and titles have been given !" It has been held up for truth that "all power in heaven and earth, was given to the Pope"—that he was omnipotent—that the Pope could do all things, sin excepted—that his power was of the same extent, as that of God himself. The doctors of the papacy taught, that the Pope was the judge both of the living and the dead—that he could make justice, injustice, by correcting or changing laws, and dispense contrary both to the Old and New Testament ; and, *blasphemy of blasphemies !* that no appeal could be made from the Pope to God, because he is the Christ of God.

Such are some of the prerogatives, my brethren, claimed for the Pope, by persons of acknowledged authority in the Church of Rome ; and to mention a few of the enormities adopted, touching the Pontiff's titles ; the Canon law says, that Constantine the Great called the Pope, God, and therefore God cannot be judged by man. Some of the Papal Doctors distinctly said, and said uncontradicted, "The Pope is God." Others—"All the princes of the earth adore and worship him as the highest God : " and again—"A dispensation from sin granted by the Pope, must be valid, because he is God upon earth." Let me here just enumerate a few only of the prerogatives of Deity claimed by the Bishop of Rome, and shared with him by his Priesthood. 1. The power of absolving, *not ministerially, but judicially*, from the guilt and punishment of sin. Now, brethren, if the assumption of this power be not to sit in the spiritual temple of God, I confess I am quite at a loss to understand, how such a prediction could be more

fully accomplished. And the same line of argument may justly be adopted, as I proceed to mention other most audacious assumptions, as 2. The power of imparting and of renewing grace. 3. That of regulating, controlling and judging men's thoughts and consciences. 4. That of making atonement for the sins of the living and dead. 5. That of disposing of the destinies of the unseen world.

Those who are acquainted with the rise, progress, and developement of the Papal system, cannot fail to know that such abominable blasphemies, as those just enumerated, with many more besides, are verily adopted and cherished by that most degraded and sinful community, and fully justify our ascribing to it, the wonderful prophetic intimation of the great Gentile Apostle contained in our text. I will only then, before proceeding further, observe with an able writer, that "when the priesthood had occupied the place of God, by assuming the power to renew and sanctify the soul; it is only natural that they should treat the other prerogatives of the Deity, which have to do with men's salvation, in the same manner. In the east, the constant interference of the Emperor with theological matters, and the dependence of the priesthood on the crown, prevented spiritual despotism from making any remarkable advance there. But in the West, the civil power, "he that letteth," was taken out of the way, and a free course thus set open for the rise of "the man of sin."

Assuming then, as I now feel fully entitled to do, that St. Paul directly refers to a power, which, owing to a general apostacy, should arise and be permitted to prevail for a season, before the Redeemer's kingdom should be established, and that this power is the heretical community of Rome, I propose bringing our great subject, to bear, in degree at least, upon our present times and circumstances, looking up with deep humility, yet at the same time, in unhesitating confidence, to the blessed Spirit of wisdom and truth, to guide me aright in these my remarks, that so I may be enabled to set forth His own word, and to defend His own Gospel fully, freely, undoubtedly, and with all faithful diligence; and that you, my brethren, who are now listening to me, may have vouchsafed unto you, teachable minds, and willing spirits, free from all prejudice, in order to the hearty reception of the



truth as it is in Jesus, so far as I shall now be privileged to set that truth in its integrity before you.

This, truly, is a very remarkable period in the history of Christ's Church, indicative, as I read, of the latter day, or the coming of our Lord, previous to the bright season of millennial blessedness. I cannot however now, nor does the subject seem to demand it of me, enter into detail upon this great mystery. I will only assure you, that none of the stirring and awakening events now daily occurring throughout the world, cause surprise in me. I have anticipated them, and have mercifully been taught to know that amid much of anxiety, perplexity, and alarm to the world at large, they are but working out, though mysteriously indeed, God's purposes of love towards His own adopted sons and daughters, according to the election of grace. The period of the destruction of Popery, I may here observe, is stated in the prophecies of Divine Scripture. Among many passages which might be adduced, "a time, times, and half a time," i. e. three years and a half, are given. If then we reckon a year for a day, according to Scripture example, this will amount to 1260 years. The commencement of this period is generally agreed to be the assumption of the title of Universal Bishop by Gregory I., the Father of Popery in 606. Hence, according to this view, the year 1866 will terminate the long reign of Popish tyranny, and the depression of the true Church of God. But still the death throes and struggles of "the Beast" in the intermediate time, will no doubt be very violent, and will inflict deadly injuries on many.

You are aware that a strange act of shameless audacity has been recently perpetrated by the Pope, described by our own Diocesan, in reply to a memorial from certain of his clergy, as being arrogant, schismatical, unprecedented, intolerable. His Lordship writes, and mark well the words, "Rome has more than spoken, she has spoken and acted. She has again divided our land into Dioceses, and placed over each a Pastor to whom all baptized persons, without exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation." His Lordship goes on to say, (and were it needed, which however it is not, I would adopt his words as a full justification for strong language, yet uninfluenced by personal asperity) "Unwilling as I am to encourage

controversial preaching, I must say we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome, and by the activity and subtlety of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary watchfulness and diligence in fulfilling the promise which we gave when we were admitted to the Priesthood, 'To banish and drive away all erroneous and strange doctrines contrary to God's Word.'

Dear Brethren, The Lord being my helper, I will evermore labour in this behalf; I am especially anxious to do so this morning, touching the awfully blasphemous abominations of "the man of sin," embodied in the Pope of Rome. While I trust I feel quite void of any, the least, hostility against our deluded Roman Catholic fellow-sinners; I am free to confess that I can scarcely write or speak in measured terms concerning the vile Apostacy itself, I rather feel constrained to exclaim as regards it, in the name of the Lord, Anathema Maranatha.

Our subject deserves and even demands far more consideration and faithful exposition from the Pulpit than it generally receives, in these apostatizing days of rebuke and blasphemy. I will then proceed to shew who is that wicked whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming. It is a general belief of Protestant writers that by "the man of sin, the son of perdition," is intended, as I have already noticed the Pope or Bishop of Rome, and certainly it must be admitted that the description is peculiarly appropriate.

The Romish community, arrogantly assuming to itself the title of Catholic which belongs of right alone to the whole body of the *faithful*, throughout the world, from the time that it obtained authority over the other Churches, has been, I fearlessly pronounce it an idolatrous, superstitious, persecuting power.

It has manifested plainly its idolatry, by the worship of the Virgin, Saints and Images, and the consecrated wafer, and most blasphemously ascribes to its supreme Head, the Pope, the titles and prerogatives of God Himself.

It is superstitious in that it substitutes penances, pilgrimages, mortifications, and divers strange ordinances of man's devising, in the place of Christ our only and exclusive, but all-sufficient Advocate and Propitiation. And

it is persecuting, insomuch indeed, that the bitter cruelties inflicted on the Christians, from time to time, by the pagans themselves, do not exceed or even reach those which the Romish Church has committed against those who have ventured to assert their Christian liberty, and have refused a compliance with her perversion of sound doctrine and numerous vile abominations of faith and practice. Men now commonly are heard saying, that Popery is changed ; such however, are ignorant that Popery is in its very nature unchangeable. One of its most distinguished English advocates and defenders, (Mr. Butler,) writes,—“ It is most true that the Roman Catholics believe the doctrines of their Church to be unchangeable, and that it is a tenet of their Creed that what their faith ever has been, *that* it now is and such it ever will be.” Then I may say with another, —“ let it never be supposed that Popery is anything else, in the present day than the same mass of absurdity, fraud, blasphemy, idolatry and crime, that it was in the age of Luther.” The power indeed of exercising its persecuting spirit, as concerns this country of England, has been wrested from her, may it never be rendered back for a season, as a judgment from a just and righteous God upon a highly privileged but offending nation. It cannot however, I conceive, be reasonably questioned that the self-same inclination still remains. It may, I am aware, be stated that these are only unsupported assertions ;—but Brethren, I emphatically assure you, that proof unquestionable for every one can readily be produced, and now should be, were it possible in the very limited time occupied by one discourse from the Pulpit. It is purposed, however, God willing, to deliver a course of lectures on the errors and sins of Popery, in this Church, when my dear brother, your Incumbent, and myself, will be afforded an opportunity of going at length into what is now of necessity only referred to, and of producing authoritative testimony in confirmation of what is at present declared.

Here I would speak of a claim, most falsely set up, and most obstinately maintained by Rome that she is the Mother and Mistress of all Churches. Now, with regard to this most presumptuous claim, I here, before you all most unhesitatingly maintain that it receives not even a shadow of support from the Scriptures of Divine Truth ; as a proof of the justice of this assertion, I pray you notice care-

fully.—The Romish Church is not the *Mother* of all Churches, for the Mother Church to be entitled to the designation must surely be the first Church, that from which all others derive their origin. Now then, is the Church of Rome such a Church? Most certainly she is not, if all or any of the following indisputable historical facts bear upon the point—1. Christ did not suffer at Rome.—2. The Spirit was not poured out upon the 12 Apostles, at Rome.—3. The Gospel was not to be, and was not preached first at Rome.—4. The first Christian converts were not made at Rome.—5. The first Christian Church was not constituted at Rome.—6. The first Bishop or Overseer did not reside at Rome.—7. The Apostles did not assemble in council at Rome; all these things occurred in Jerusalem; and if any Church was the Mother Church, it was that at Jerusalem and not at Rome.—8. The disciples were first called Christians, not at Rome, but at Antioch.

Moreover the Romish Church is not justified in declaring herself to be the *Mistress* of all Churches.

1. No Christian Convert was ever taught by the Apostles to regard her as such. 2. Paul in writing, from time to time, to and from Rome, did not say one word about the supremacy of that Church. On the contrary she was thus admonished "Take heed lest He spare not thee." Let the adherents of Rome reconcile this threat, with their arrogant dogma of the ordained perpetuity of Roman supremacy, if they can. 3. No Bishop of Rome presided in the first council of the Church. 4. No Apostles, Pastors or Church, recognized Rome as supreme. 5. Among the grounds of condemnation at last, disobedience to the Romish Church or Pontiff, is not included; however all who do not yield a servile subjection to that Apostacy be cursed, condemned, and anathematized.

Thus then briefly, brethren, concerning Rome's audacious assumption of spiritual authority over the world at large. Let me now make my observations more particular, and refer to the recent, violent, and daring aggression made on our own land, and endeavour to show how utterly void of truth is the assertion unblushingly made, that by the nation's return to the close embraces of Popery, she would only be encircled once more by the protecting arms of her loving but long estranged and neglected mother.

The scarlet woman of the Apocalypse, full of all un-

cleanness, is not our mother, and we owe to her no filial reverence or respect. Our mother, brethren, ante-dates the existence of the former by centuries, and is free from her vile pollutions. We indeed hear it boldly asserted, that Austin or Augustine, not the ancient Father of that name, but a legate of the Pope, evangelized England. I deny the unfounded, and so, the unwarrantable assertion, and maintain, on the contrary, that Popery has rather materialized Christianity. In support of my own opinion and conviction deliberately formed, I quote from an able writer "one of the most striking features of Popery, as distinguished from Christianity, is its gross, earthly character. Rome has materialized the religion of Christ, and thus formed a religion suited to man in his natural condition; so that whilst Christianity, is heavenly, spiritual, and divine; Popery is earthly, sensual and devilish. For the one, universal, invisible and spiritual Church of Christ, for example, Popery substitutes the external Church of Rome—for godly sorrow that worketh repentance, the sacrament of penance; for feeding *by faith* on the body and blood of Christ, transubstantiation; for confession and humiliation before God, auricular confession to the Priest; for the fervent effectual prayer of faith, the chattering of *Ave-Marias*, and *Pater-Nosters*; for love to Christ, the adoration of crucifixes and images; and for holiness of heart, the external sanctity of fastings and flagellations. This tendency to materialize what is spiritual, is observable throughout the whole system of Popery, nor has its worship escaped, which instead of being rational and spiritual, is, for the most part, material and sensual, full of external pomp, and bodily movements."

It is not the case, brethren, that this country is indebted to the Monk Austin for the introduction of Christianity. Romanists do, indeed, declare and argue, that as Austin was the first that preached the Gospel in Britain, and consequently that as the British Church owed her foundations to, so she was ever till the Reformation dependent on, the See of Rome. This however is well called, the trap of the Papist, and the delusion of the ignorant Protestant. But the very truth is that there was in Britain A REGULAR, EPISCOPAL, INDEPENDENT CHRISTIAN CHURCH, OF APOSTOLIC FOUNDATION, SUBSISTING FOR NEARLY SIX CENTURIES BEFORE THE ROMAN AUSTIN SET FOOT ON

OUR SHORE, OR THE VOICE OF THE SPIRITUAL USURPER  
WAS HEARD IN OUR CHURCHES.

To adopt the forcible language, here, of the late learned Dr. Burgess, Bishop of Salisbury—"St. Paul preached the Gospel in Britain about the fourteenth year of the Emperor Nero, A.D. 68. He then appointed Aristobulus, mentioned in the Epistle to the Romans, as the first Bishop, and established a complete Episcopal form of Church Government. The Church of Britain, thus established, was senior to that of Rome, Linus the first Bishop of the latter place, being appointed by the joint authority of Peter and Paul, in the year of their martyrdom, after Paul's return from Britain. The Church of Britain continued to be governed by its own Bishops for 600 years, independent of any foreign Church, and was found in the same state by Austin, the Pope's first Missionary at which time they had Schools and Churches, and a learned Clergy and were in a flourishing state, and utterly refused subjection to the Pope or his Emissaries."

To the testimony of Bishop Burgess, I could, did my limits allow, add that of many of the Fathers of the Church, especially of Clemens, who was Paul's companion and friend. My conviction after deliberate investigation, is in favour of the testimony on record, touching the Preaching of Paul in Britain, and his establishing of an Episcopal Church. But I do not consider such a circumstance, as being all-important, and would observe with another—"even if a Missionary of the Pope of Rome had been the first herald of the Gospel here, or even, if Christianity having decayed here, he had been the first to revive its fire, the Church of England was not therefore, bound to wallow for ever in Rome's impurities—love for ever her delusions—hug for ever her chains—be for ever her blind, admiring, uncomplaining slave."

Once more to cite Bishop Burgess, "The British was the first Protestant Church in the world, having so early as 900 years before Luther, strongly protested against the errors of the Church of Rome, and refused to hold communion with that Church. Their simplicity and purity of worship was such that they would not even sit at the same table, nor lodge under the same roof with the followers of Austin, on account of their superstitious and idolatrous ceremonies. These items, 'writes the Bishop'

are commended to the special notice of those who talk of the Church of England, beginning a dubious existence in the reign of Henry the VIII.

Thus then, as regards the false gratuitous announcement that the Romish Church moved first for the Evangelizing and Christianizing of England, and consequently the audacious character of the attempt, (for attempt only, the Lord helping us, it shall be) now made to restore the ecclesiastical tyranny, idolatrous ceremonial observances, and blasphemous deceits of Popery once more among us. But, brethren, I feel that each Minister of the covenant of grace and mercy, must be upon his watch tower, observing the movements of the enemy, his armour well furbished, his faithful spirit stirred within him, to be among the very first to protect the citadel, and, under the effectual conduct of *the great Captain*, to repel the on-coming legions of the evil one. These are not days for clerical supineness, any more than for laical indifference. The outposts of Protestant Evangelical truth have, in many places, either been basely surrendered, or only half defended, if defended at all ; while those who, in the strength of the Lord, should have gone forth against the adversary, have contented themselves with remaining on what they call neutral ground, inclined, indeed, to observe the onward movements of error and delusion, deceit and treachery, but not willing to advance to the Christian combat, and manfully fight the battles of the Lord.

We are not, however, only called upon to witness renewed energies put forth by the members of the Romish Heresy, and to see the scarlet whore of Babylon stalking forth amongst us again, unblushing in our midst, with her garments of defilement and pollution, re-adorned and decked anew to allure to spiritual fornication, but unhappily, by internal unfaithfulness, and Jesuitical prevarication, non-natural interpretations, and reserve, we are obliged to notice an under-current of fanaticism in our own branch of Christ's Universal Church, which, we cannot doubt, has been the main cause of the late monstrous aggression on the part of the Bishop of Rome, and which current will hurry headlong onwards, until it inevitably mingles itself with the foul and filthy streams of positive, direct, unmitigated Popery.

The tendency of this pernicious and offensive delusion,

is to depreciate the blessed labours of our Reformers and to seek to blend in an unholy union, systems as opposite to each other, as light is to darkness ; to mingle the muddy pools and corrupt waters of man's tradition, with the fair crystal streams which flow from the living fountain of Divine Truth ; in short, with unholy diligence and dis-tempered zeal to lessen in the estimation of the people, the deep, grand, glorious, fundamentals of the Gospel, and to rend the seamless robe of Christian faith, into the sorry shreds and miserable fragments of a dark, a ruinous, a damnable superstition.

Again to quote the language of the Bishop of London, in the document already referred to,—“ After all, I am much inclined to believe, that in having recourse to the extreme measure which has called forth your Address, the Court of Rome has been ill advised, as regards the extension of its influence in this country, and that it has taken a false step. That step will, I am convinced, tend to strengthen the Protestant feeling of the people at large, and will cause some persons to hesitate and draw back, who are disposed to make concessions to Rome, under the mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two Churches might possibly be effected, without the sacrifice of any fundamental principles. Hardly any thing could more effectually dispel that *illusion*, ‘ mark the word, my Brethren,’ than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church ; Sovereign, Bishops, Clergy and Laity, and shuts the door against any scheme of comprehension, save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome.”

The evidence is very clear, the fact incontrovertible, that these are perilous times, in which all have much need of continual watchfulness and prayer. The enemy of Christian freedom has indeed arisen from, at least, comparative repose, roused as must I fear be acknowledged, by the treacherous surrender of Evangelical truth and obligation, on the part of not a few nominal Protestants ; and throughout the land, seems to have assumed new energy, activity, and vigour. A proselyting spirit of evil is abroad, and unstable, uninstructed minds are very liable to yield to its ruinous influence. It is much to be feared, that not a few



are yielding to Jesuitical solicitations, unfounded assertions, historical falsehoods, and deceptive importunities, made it may be, in the so called Protestant confessional, altogether unaware of future consequences resulting, of necessity, from present compliance, not so much as regards the concerns of this world, as the awful judgments of the next. It is believed by some, because they are plausibly so assured by those with whom the end justifies the means, and the advancement of what are termed the interests of the Church, supersede the promulgation of the truth as it is in Jesus ; that there is little, indeed, no essential difference existing between the Romish and Protestant religions. But, Brethren, it must be argued and maintained that that religion which imposes as necessary to salvation, things absolutely false in themselves, or condemned in the Bible, or not contained in the Bible, is a false religion ;—but I venture to assert, and subsequent opportunities will, if the Lord permit, be afforded me of giving full proof of the truth of the declaration, that the Romish religion does impose such things as necessary to salvation, as may be seen in the creed as established by Pope Pius IV. and the council of Trent, therefore it is manifest that the religion of Rome is false. Should there be now before me any one whose mind has been unsettled and disturbed by the present excited state of the religious world, and who may be, as it were, halting between two opinions, I would heartily, very affectionately and most earnestly exhort and entreat him to consider his ways. If haply any one of you, my Brethren, is now in a state of hesitation and doubt, not quite satisfied to surrender himself, hand and foot, to the iron controul of bigotry and superstition ; yet not altogether unwilling to hear and see, a little more of the sayings and doings of the apostate community of Rome, may the Lord give him grace to resist the encroachments of a most unseemly and dangerous curiosity, and to receive with reverential awe, the admonition of his God,—“Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you ; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

While however, Brethren, my object this morning, has been, to expose the enormities and to controvert the abominable assumptions of Popery, that dark and ruinous sys-

tem, which shall "drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation," my duty would not be fully discharged, did I omit to remind you that a cold profession of nominal Protestantism, unconnected with the heart's entire surrender to the will of God, cannot afford escape, or procure exemption, from His just judgments.

The title of Protestant, remember, involves, with lofty privileges, very deep responsibilities; and he who ventures to assume it, should bear in mind that, by reason of his claims, he stands charged with the obligation of making a good confession—owning and feeling Christ Jesus to be his only Advocate with the Father—while entertaining a deep conviction of his own natural depravity, he looks alone to God's free grace and compassion, for pardon and acceptance. He must hold, as opposed to all the self-satisfying delusions of Romanism proper, or its shadow, the humiliating doctrines of grace: he must look to Christ's blood for his only justification, and consider his renewal unto holiness, through the Holy Spirit to be his sole sanctification. Unlike the fanatical, deceived and deceiving school of Oxford heterodox Divinity, the true Protestant believes in sanctification by justification—unlike the former in justification by sanctification:—With ourselves, Brethren, justification is the cause, sanctification is the effect; with the blind teachers referred to, on the contrary, sanctification is the cause, justification is the effect. And, believe me, these are not things indifferent, or vain unmeaning distinctions, they are rather the yea and the nay of the whole great question.

With the Protestant there must not be, if faithful and true, there cannot be, any sympathy whatever with Romanism, or with that apostatizing spirit which induces the affirmation, "we must recede more and more from the principles, if any such there be, of the English Reformation."

A formal profession however, of religion, be it made under whatever title or designation it may, so far from rendering a man acceptable, causes him and his service to be an abomination in the sight of God. Vain, on the part of any one, will be an outcry against Popery, within or without our Church—if the heart be not "sound in God's statutes," and if there be no distinct unmistakeable evi-

dence of a work of grace upon the soul. Worse than vain, Brethren, will be your connection outwardly with any established or non-established form of Church government, and discipline, and doctrine, unless the unseen inward workings of the Holy Spirit witness to your spirit, that ye are indeed children of God's adoption and love, dutiful and obedient sons and daughters of the Lord Almighty. Mistake not then, I beg you, profession, or the very loudest possible protestation against corruption and error, for a genuine work of grace upon your sinful souls. In order to the erection in the sinner's heart, of the beautiful fabric of living Christianity, there must be the solid foundation laid in *the finished work* of our adorable Redeemer. Once that foundation substantially formed by the wisdom of the All-wise Builder, there *will* rise up, in all fair and accurate proportion, a temple dedicated heartily to the service, the glory and the honour of God. Let but the foundation rest upon anything less enduring than the great atonement once made for sin; let the building within you be raised under the directing and controlling intellect and will of some creature like yourselves, and there must of necessity be a want of all due and seemly proportion, and its basement having nothing really substantial to rest upon, will soon render evident its inability to sustain the fabric, and however fair to look upon the erection may be, *pride* will be plainly written upon its pinnacles, and this must in the end, be the inevitable cause of its downfall. "Be not then carried about with divers and strange doctrines, for it is a good thing, to be established by grace." Yes, indeed, and though there be heresies of a ruinous character advocated in our land, and sad divisions prevail among ourselves, even touching fundamental doctrines, there is a sweet, a happy, a blessed union, existing among the little flock of Christ, those who *know* Him to be the way, the truth, and the life. Though others may be speaking or preaching of justification, in part at least, by works—they know themselves to be indebted alone for salvation, to God's unpurchasable grace in Christ. Though others would unduly exalt outward rites and ceremonies and talk, with unseemly vehemence, of the Church, as though it really were itself, the Saviour, they are satisfied (*always with an orderly and thankful observance of the externals of religion*) to seek with all diligence to give their heart to God. Though

others may advocate the necessity of human tradition, to throw light upon what they are pleased to call the otherwise dark pages of the Bible—they thankfully and securely cast themselves with humility upon God's teaching by His Holy Spirit, and are more than satisfied with, they evermore rejoice in, the written Word alone, as being abundantly its own interpreter in all things concerning the soul's salvation.

Rest assured of this, brethren, there is no safe and certain guide but the Holy Spirit. The way to seek Divine knowledge is to study the Scriptures with humility and prayer—and if we do so study them, we shall be led into all truth, and be made wise unto salvation through faith that is in Christ Jesus. Be not satisfied then with indistinct and narrow, contracted, views of the Gospel. Repeat the investigation as Christians ought to do, from day to day, and although you may not have *many* different essential truths brought before you, yet the same saving truths will be conveyed with tenfold clearness and power to the soul.

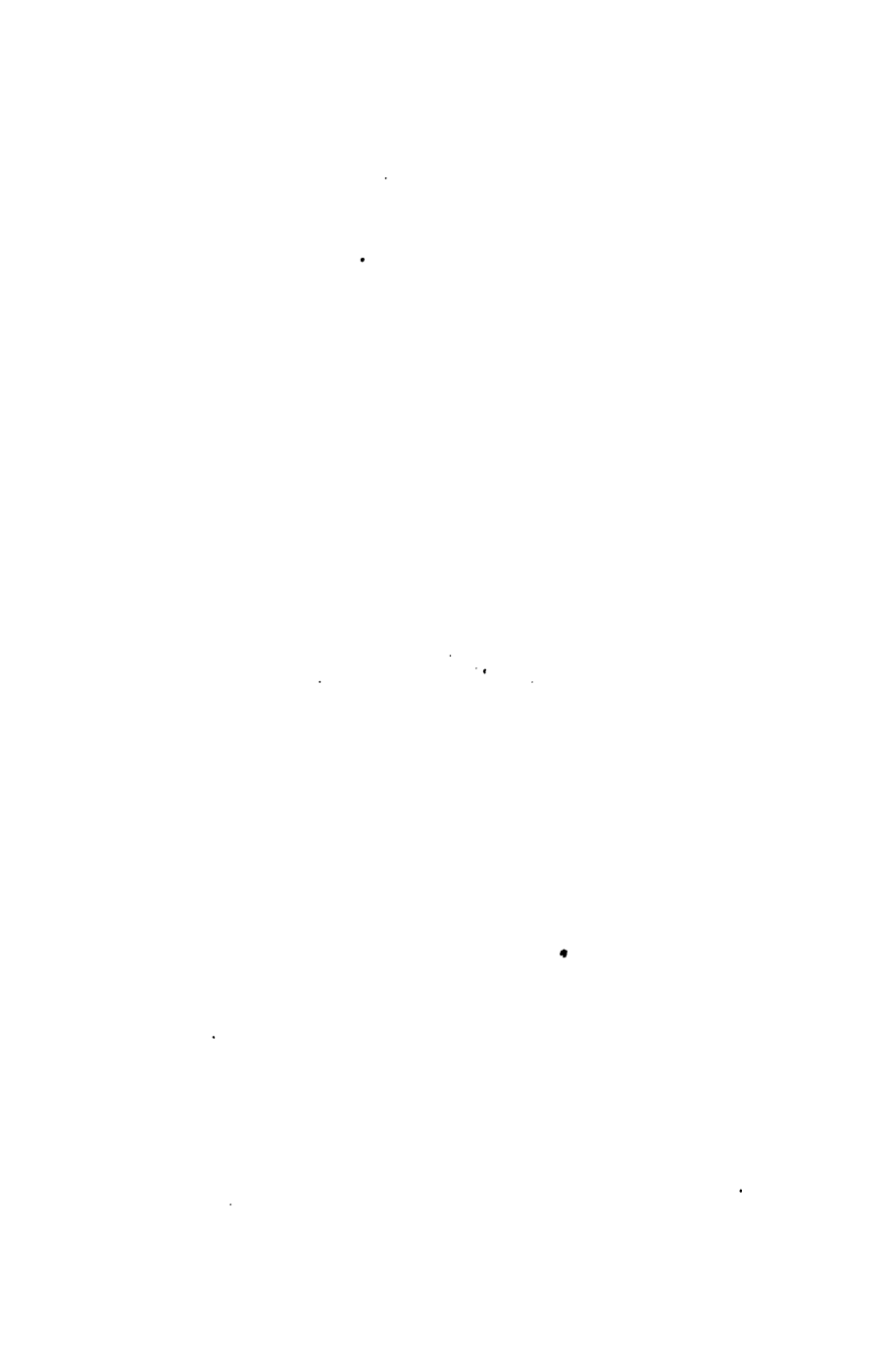
While then I would indeed urge that you should resolve to have no compromise with Popery itself, or its gloomy shadow moving mysteriously, darkly and insidiously among ourselves, and while I would have you adhere zealously to the high and honourable title of Protestant, my heart's inmost desire and prayer for you all, my dear brethren, verily, are, that you may be privileged to experience within you, the effectual operation of the Divine Spirit; rendering you faithful followers of the Lamb of God,—renewing your fallen nature—lightening your dark minds—quickenng your slumbering affections, and making it ever more and more manifest to all around that indeed you have been with Jesus; that you are not resting in the letter, but have drunk deeply into the soul-sustaining Spirit of His own most blessed Gospel, and that, owing to His own disposing grace, He has caused you to be justly entitled to the far more exalted and dignified designation of a true, devoted, humble-minded Christian.

THE END.

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PRINTER,  
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